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Musee infestant multos

We rede & largely lombardowd how at y<sup>e</sup> happend on atque a grete multitude of fleis  
in ans abbay pat Saynt Barnard made. Wnto so mekull at yai did mekull noysau  
Wnto all man pat Ddellid ym. and Wghen yai come & tolde hynd. he said pat he  
fulde cur yad & on y<sup>e</sup> mowd yai wer fow deady alkone.

Mutuas frequens in deu. no est pto vtilis. 5<sup>a</sup> De Ballio. y.

Natalis Dni. p<sup>o</sup>

The birth of our lord is p<sup>o</sup>yd be many maclyse. ffor Innocencius p<sup>o</sup>. y. telles  
how at Rome y<sup>e</sup> was corynall p<sup>o</sup>ase. y<sup>e</sup> yere to yedur. and yf y<sup>e</sup> Roman byggid  
a fayne temple. & sett y<sup>e</sup> in y<sup>e</sup> ymage of Conuulio & garte call it Temple p<sup>o</sup>as  
and yai askid appollo how long it fulde laste. & he said Wnto a Woman pat was  
a clauw mayden bare a childe. and Wghen yai hard y<sup>e</sup> yai said it fulde laste elur  
& Wrote abodue. y<sup>e</sup> dme in golden lettere. Temple Dni nictm manet. and Wghen  
our ladye bare hui childe. vppon pat same nyght it fell dolu Wnto y<sup>e</sup> hard with  
and y<sup>e</sup> is uow Ecclia Sed marie de nono.

Natalis Dni p<sup>o</sup>batu<sup>r</sup> duplici. y<sup>o</sup>

Ex largely lombardowd We rede how pat vppon pat day y<sup>e</sup> ymage of Conuulio and  
all of y<sup>e</sup> delfio in Rome fell dolu & deak. and Saynt Jerom tellis also how y<sup>e</sup> come  
a tokyu in Egypte for all y<sup>e</sup> delfio fellis Wghen our ladye bare hui childe. and q<sup>o</sup>  
for y<sup>e</sup> p<sup>o</sup>as of y<sup>e</sup> temple garte make aue ymage of a mayden W a bawu in hui arm  
and sett it in a p<sup>o</sup>ay place in y<sup>e</sup> temple. and Wnto pat yai did Wnysshup

Natalis Dni p<sup>o</sup>batu<sup>r</sup> multiplici. y<sup>o</sup>

We rede & lag lombardowd how y<sup>e</sup> same nyght y<sup>e</sup> delfio of y<sup>e</sup> nyght and chare  
ues of y<sup>e</sup> day war turnedy and contrarie

Natalis p<sup>o</sup>batu<sup>r</sup> y<sup>o</sup>

Drosius and Inuolus tellis how pat a Well in Rome pat same nyght was  
turned in to cyle. & ran in to y<sup>e</sup>ber and all y<sup>e</sup> day aft fforan habundandye.  
ffor Sibilla had p<sup>o</sup>gged & said pat our Salyou fulde not be born oz a Well of  
cyle sprang oute of y<sup>e</sup> arthe.

Natalis Dni p<sup>o</sup>batu<sup>r</sup> 5<sup>o</sup>

Eusebius tellis pat vppon y<sup>e</sup> nyght of y<sup>e</sup> nativite Wnto y<sup>e</sup> byrges pat war  
p<sup>o</sup>and on a hyl. a faye stard. appered Wnto yai & it had in it a fayne childe  
and vppon hui shulder a faye croos shynnyng. Wghil childe spat Wnto y<sup>e</sup> byrges  
and bad yai go in to iudea & sale hynd & y<sup>e</sup> yai fulde fynd hynd born.

Early English Text Society.

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# An Alphabet of Tales.

AN ENGLISH 15TH CENTURY TRANSLATION OF THE

*ALPHABETUM NARRATIONUM*

ONCE ATTRIBUTED TO

ETIENNE DE BESANÇON.

*FROM ADDITIONAL MS. 25,719 OF THE BRITISH MUSEUM.*

EDITED BY

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## NOTE.

Part II of the *Alphabetum Narrationum* brings the text to an end, and leaves introduction, glossary, index and general clearing-up for Part III.

The name of Étienne de Besançon still stands on the title-page; this is the last time it may be associated with this collection of Tales. The association is of so long and respectable a standing that it is worthy of an easy dissolution, though Étienne himself might possibly have felt no regret to see it brought about, as it assuredly has been by Mr. J. A. Herbert's article in the *Library* for January, 1905. Mr. Herbert sums up the case as stated by Mons. Hauréau, and adds evidence of his own weighty enough to dispose finally of the claims made for Étienne's authorship by Leandro Alberti, Quétif and Échard, and later writers.

There is a case for Arnold of Liège, but the verdict is a little in suspense. A definite attribution of authorship must wait for Part III, though it may be said forthwith that any testing of evidence hitherto undertaken serves only to strengthen Arnold's claims. For the present, however, readers must look for these in the article quoted above.

M. M. BANKS.

## ERRATA

Page 4, line 9. *A note wanting from the Latin MSS., which begin, Damianus. Abbas quidam.*

P. 4, line 14, *for mete read mece, and delete note 3. See p. 245, line 27.*

P. 15, line 6. *A note wanting from the Latin MSS., which begin, Humbertus. Quidam monachus.*

P. 22, line 6, *for Episcopus read Episcopus.*

P. 29, line 8, *for [per] read [per].*

P. 36, line 30, *delete the inverted commas after hym̃.*

P. 55, line 29, *add as note, Latin MSS. Damianus. In monasterio quod Beatus Gregorius, etc.*

P. 63, line 35, *for ydolsis read ydolfis.*

P. 71, line 5, *for Clunacensis read Cluniacensis, and passim.*

P. 72, line 15, *add as note, Latin MSS. Iosephus. Cum quesitum fuisset a Tiberio Cesare.*

P. 79, line 21. *A note wanting from the Latin MSS., which begin, Gregorius. Quidam monachus.*

P. 89, line 27, *for ydolsis read ydolfis.*

P. 104, lines 14, 26, *for Jacobus read Iacobus, and passim.*

P. 123, line 4, *r missing from shrafe.*

P. 147, line 22, *for [de read [de].*

P. 151, line 3. *A note wanting from the Latin MSS., which begin, Tullius. Presbiter ecclesiae Sancti Magni.*

P. 154, note 2, *for imperaor read imperator.*

P. 235, lines 12, 15, *for Antissiodorens, here and elsewhere, Autissiodorens is a better reading.*

P. 236, line 9, *for vylans read vylaüs.*

P. 242, line 29, *for at read þat.*

P. 469, line 13, *add as note, Latin MSS. Toletum.*



## CCCLXXIX.

Indulgencie valent defunctis. *et c<sup>o</sup>.*

We rede in 'Legenda Lombardica' how on a tyme a legatt of þe courte of Rome gatt a grete pardon vnto his fadur, þat was dead; of þe pope. And he sent *per*-with a wurthi knyght in-to the 4 contre of Albygensis to a kurk *per* his fadur lay; & þis knyght taryd *per per*-with all a lentreñ. And þis done, vppoñ a nyght his fadur aperyð vnto þis legatt, clerar þañ any light, and thonkid hym hartelie for his pardon at he was delyverd by. 8

## CCCLXXX.

Infamia. Infamatur aliquis sine culpa.

Heracides tellis how som tyme *per* was a preste þat had a doghter, and sho happend to be corrupte & be with childe; and sho put þe cryme *per*-of apoñ a dekyñ, & made a lye on hym. And þe 12 bisshopp & þe preste hur fadur sent after hym, & inqyred hym *perof*; and he denyed itt. And þe bisshopp wax wrote *perwith*, and said þat he was bod a lyer; and þe clerk ansswerd agayñ & said; "For suthe, sur, I hafe sayde as it is in my consciens, 16 and ye wold here me now; for it was not I þat did þis dede." And when he had þus said, þai putt hym oute of his dekyñshup, and garte hym wedd hur. And he commendid hur vnto a monasteri & hym selfe was closid vp in a cell; & *per*, with grete 20 prayers & wepyngis he besoght God at þe treuth mott be knawen. And when þe day of hur byrth drew nere, sho traueld vij dayes to-gedur, & was hugelie vexid with grete paynys, so mekull þat sho mot nowder eate, nor drink, nor slepe, bod trowed hur selfe 24 verelie at sho sulde dye. And sho was passand ferd at sho sulde be dampnyd, and þañ sho began to cry horrible & sayd; "Wo is me, wriche! for I am fallen into a dubble perill. Furst, for I hafe loste my maydenhed; and þe secund, I hafe putt a fals 28 cryme vppoñ þe Deken." And þe susters of þe place hard hur, & went to *per* prayers for hur, at God wold vchesafe at sho mot be

delyver; bod it profett nott, vnto so mekul<sup>l</sup> þe bisshopp<sup>þ</sup> sent vnto þis Deky<sup>n</sup> & bad hym pray for hur. Bod he wolde nott here þe messangers, nor giff þaim none ansswer. So at þe laste þe  
 4 bisshopp<sup>þ</sup> come vnto hym and bad hym lowse þat he had bun<sup>d</sup>. And at þe bisshoppis commandment he prayed<sup>r</sup> for hur, & onone sho was delyver. And on þis maner of wyse þis deky<sup>n</sup> was purgid<sup>r</sup> of þis defame, & restorid<sup>r</sup> agay<sup>n</sup> vnto his offes.

8 Infamat aliquando meretrix quos ad peccatum trahere non potest. Infra de meretrice.

## CCCLXXXI.

## Infamata fama aliquando restituitur.

Prudencius tellis in þe 'Life of Iohannes Damascenus' how  
 12 at þis Iohannes was a passand<sup>r</sup> holie ma<sup>n</sup> emang his brethir, & a mayden, and passand devowte vnto ou<sup>r</sup> Ladie; and bothe in Grew & in Laty<sup>n</sup> he was passandlie wele lernyd<sup>r</sup>, in wrytyng & endytyng and syngyng. So on a tyme hym happend be taken  
 16 with þe Sarrazens, and þat lord<sup>r</sup>, þat happend<sup>r</sup> to hafe hym in his parte, had a son<sup>d</sup>. And þis Iohannes Damascenus lernyd<sup>r</sup> hym so in wrytyng & in endytyng & in syngyng, and in other þingys þat perteynyd<sup>r</sup> vnto þis sciens, so þat in wrytyng, in endytyng, & in  
 20 voyce, his werk semyd<sup>r</sup> no noder bod at it had bene þis Iohannes Damascenus his maister. So the Emperour Theodosius send for hym & payed his rawnson, & borowd<sup>r</sup> hym; & his disciple wold<sup>r</sup> hafe gone with hym, & he wold<sup>r</sup> not latt hym. And ffor envy  
 24 here-of this his<sup>1</sup> disciple, with-in a few yeris after, endityd<sup>r</sup> a<sup>2</sup> lettyr & wrate þer-in treson of þe Emperour, & how he was in purpos to destroy hys roalm; and þis lettre he garte hafe privalie vnto Constantynople, & caste it in þe Emperours pales. And  
 28 onone, as it was fo<sup>n</sup>d & redd<sup>r</sup>, þe maner & þe form of þe lettir & of þe endytyng was knowen, at it was of þis Iohannes Damascenus. And þe Emperour when he saw it accusid<sup>r</sup> hym, & þer

<sup>1</sup> his, omitted and added above the line.

<sup>2</sup> After a, luru, erased.



he was taken & fowle farw with & callid' traytur. And when þe  
 lettre was shewid' hym, he ansswerd' & said'; "Forsuthe, surs, þis  
 I know wele is þe form of my wrytyng & of myne endytyng,  
 bod God I take to witnes þat I did it noght." And all men 4  
 wondred & cryed on hym becauce he wolde not say þe treuth  
 & graunt, & þai cryed' & sayd' he was wurthi to dy; & þer he was  
 broght befor þe iuges. And becauce he was þe Emperour cussyn  
 þai wold' not deme hym to dy, bod þai demyd' at his hand' at he did 8  
 þis trispas with sulde be cutt off. And when þis was done, in  
 represe of þis felony at þai trowed þat he had done, his hand  
 at was cut off, þai hang it in his awn kurk. So on þe night after,  
 þis Iohannes Damascenus with a hand' come befor a speciaff 12  
 ymage of our Lady, & barid' his wownd' & shewid' hur his arm.  
 And mekelie he flate with hur & said' in þis maner of wyse;  
 "Behalde, swete lady! What rewardis is of vs þi servandis?  
 Behold' our reward! Lady, þow hase willid' me, a synner, þi 16  
 servand', for my reward' to suffre suche a turmentrie, at þou sufferd  
 þe instrument of þine offes for to be þus cut off. For þis hand'  
 at is cutt off wrate oft sythis sangis of þi lovyng, & oft sithes  
 sacred', & offerd' þe flessch & þe blude of þi son." And when 20  
 he had þus made his complaynt & his prayers, he went vnto  
 his bed'; and as he was halfe slepand', halfe wakand', þe blissid'  
 mayden, our Lady Saynt Marie, apperid vnto hym with grete  
 light & a gude chere, & said' vnto hym; "My trew childe, what 24  
 duse þou?" And he ansswerd' agayn & sayd'; "Allas! Lady,  
 wharto askis þou me? For rather I sulde aske þe whar þou  
 was when I sufferd' þis. Behald', Ladie, how, bathe to þi shame  
 & myne, þi hand of þi servand' at was cutt of is honged vp in þe 28  
 kurk." And þan sho ansswerd' agayn & sayd'; "Son, be of gude  
 comfurth in God!" And þis said', evyn att he myght see, sho  
 went into þe kurk & broght his hand' fro thens, & restorid' it  
 agayn vnto þe arm & made it hale. And he held' vp his handis & 32  
 thankid' hur, & with þat sho vanysshid' away. And on þe morw  
 he rase & callid' samen his brethyr, & shewid' þaim his hand'; and  
 onone, with a mery voyce & a lowde, he began our Ladie mes.  
 And on þe morw, when þe Emperour hard' tell of þis meracle, 36

he come on his fete vnto hym & sett hym down on his kneis, and kyssid his hand; and askid hym if he knew any þat had his maner & form of writyng & endityng. And he told hym how þat he had lernyd one it; and þaþ þe treuth was serchid & it was fon who it was.

## CCCLXXXII.

## Infans in baptismo loquitur.

We rede ex 'Gestis Beati Amandi' how þat when þe kyng of Fraunce had no chylde, he made a grete prayer vnto Allmyty God; & God sent hym one. And when it was born, he vmthoght hym whome he mot make to baptys itt. And so þis Amandus come in his mynde & he made hym to baptis it. And when it was namyd & crystend, þe childe ansswerd þat all myght here, and said, "Amen!"

## CCCLXXXIII.

## Infans vnius diei loquitur.

We rede in þe 'Legend of Symond & Iude' how on a tyme a dukis doghter happend to do fornycacion, & was with childe. And sho putt it vpon a dekynd, and hur fadur tuke þis dekynd & wolde hafe putt hym to dead. And þe Apostels Symond & Iude askyd when þe childe was born, and it was ansswerd þaim & said, þat same day in þe mornyng. And at commandment of þe apostels, þis dekynd & þis childe was fechid afor þaim. And þe apostels sayd vnto þis yong child; "In þe Name, speke, þou yong childe, & tell if þis dekynd did þis trispas!" And þe yong childe ansswerd & said, at all men mot here; "þis dekynd fylid neuer his flessch with lichorye." And þaþ þis duke besoght þaim to spur who did þis trispas. And þe Apostels ansswerd agayn & sayd; "It is owr parte to excuse þaim þat er innocentis, and not for to discure þaim þat er mysdoers."



## CCCLXXXIV.

Infernus. Infernalis pene consideracio inducit  
hominem a[d] penitenciam.

Saynt Bede tellis in 'Gestis Anglorum' how *per* was a mañ þat was dead & restorið agayn vnto life, abowte þe yeris of our Lord<sup>4</sup> cccc vj. And he was so ferd for paynys þat he had sene, þat he fled in-to wyldernes, & *per* biggid hym a cell beside a grete watir. And he wolde gang in-to þe watir with his clathis on vp to þe nek, and þa he wold com vp & latt þaim frese on hym<sup>8</sup> 8 vnto his flessch. And þa onone he wolde go into a hate bath, & þus evur whils he lifid, he sufferd ay þe tone after þe toder vnto he dyed. And when þai<sup>1</sup> att saw hym reprovid hym whi he did so, he ansswerd þaim agayn & sayd; "And ye had sene þat I saw, 12 ye wold hafe done þe same with me þat I did." *et c<sup>o</sup>.*

Infernalis meditacio. Supra de Apostasia.

## CCCLXXXV.

Infernalis pena est multum acerba.

We rede in 'Libro de Dono Timoris' a grete meracle & a 16 solempne, how som [tym] at Parissh, a scolar þat was dead, in a garthyn apperid vnto his maister, and shewid hym þe payn of hell att he was dampnyd vnto in þis maner of wyse; he lete a drope of hys payn fall of his<sup>2</sup> fynger apou his maister hand, 20 whilk þat evyn furth-with a grete warke went purgh his hand. So þat evur after vnto he dyed *per* was ay a hole purgh his hand.

## CCCLXXXVI.

Infernalis pena est magnitudinis inestimabilis<sup>3</sup>.

We rede in 'Vitis Patrum' how on a tyme as Macharius went 24 in wyldernes he fand a dead mans head, and he had grete mervayll whose it was. And he commandid it to spek & tell hym, & so it

<sup>1</sup> MS. þat.

<sup>2</sup> After his, maister, erased.

<sup>3</sup> MS. inextinguibilis, Lat. MSS.

as above.

did; and sayd it was a prestes head pat was a gentyle, pat was vncristend. And he askid it whar pe saule per-of was in payn. And it ansswerd agayn & sayd pat it was in heil, als depe as  
 4 is fro hevyn vnto erthe, & he said pat it was als depe vnder-nethe hym. And per he sayd wer fals cristen men. And a noder tale like pis tellis Saynt Gregur in his 'Dialoggis' of a grete man pat hyght Reperatus; and on a tyme he was kepyd as dead & sodanly  
 8 turnyd vnto life agayn. & he tellid how pat he had sene a grete kyngdom and it was all coverd ouer; and hym thocht pe heght per-of was als hy as is fro hevyn vnto erth.

## CCCLXXXVII.

*Infernalis pena est eterna. Supra de Conuersione.*

- 12 A tale like vnto pe same tellis Saynt Gregur, how on a tyme per was a fond womman pat somwhatt vnderstude Latyn. And on a tyme as sho was in pe kurk at a Dirigie, sho harde paim syng; "In inferno nulla est redempcio." And whend sho had hard it,  
 16 sho cryed with ane horrible voyce & sayde; "I wiff neuer com per, ffor pat is ane ill place for me to putt my truste in." et c<sup>o</sup>.

*Infernalis pena intolerabilis<sup>1</sup> est. Supra de conuersione.*

- 20 *Infernales pene horribiles sunt ad videndum. Infra de sciencia nigromancie. et c<sup>o</sup>.*

*Infernales pene viuus<sup>2</sup> aliquando ostenduntur. Supra de cruce signatis, v., et infra de sciencia nigromancie.*  
 24

*Infernales pene sunt multiplices. Supra de elemosina, xj.*

- Infideles minus puniuntur in inferno quam mali Christiani. Infra de Christianis.*  
 28

<sup>1</sup> MS. intollerabilis.

<sup>2</sup> MS. vicijs. Harl. MS. viuus.



Infideli defuncto valuit oracio Sancti. Infra de oracione, iij.

Infidelis a deo occiditur. Infra de vindicta, v.

Infidelis aliquando bonas leges condit. Infra de 4 lege, j.

## CCCLXXXVIII.

*Infirmas propria pacienter debet sustineri.*

Saynt Gregor tellis in his 'Dialoggis' how som tyme *per* was a man pat hight Seruulus, and he was passand pure of gudis, bod 8 he was riche of merettis. And all his lyfe-tyme he lay alway in þe peralysye, pat he neuer rase oute of his bed, nor neuer put his hand vnto his mowthe, nor neuer myght turn hynd. And his moder and his bruther come vnto hynd to kepe hynd & seryff hynd; 12 and what at evur he gatt of almos ouer pat at pai expundid, he made paim to deale it vnto pure folke. And with any money pat he gatt, euer he boght hynd bukys of holie scriptur; and he garte religios men pat herbard with hynd rede paim vnto hynd, 16 to so mekle pat with-in a proces he, pat cuthe no wurd on þe buke, lernyd holie scriptur. And when he knew hynd selfe pat he drew nere his dead, he garte call vnto hynd all pais pylgramys pat he was wunte to herber, and commawndid paim pat pai sulde sitt 20 abowte hynd, & say *per* prayers & syng þe latynie vnto pat he dyed; and he sang with paim. And evyn as he was bownd to dye, he spakk vnto paim & sayd; "Be still! be still & holde your tongis! For ye hard neuer suche voyces as I here now 24 songen in hevyn." And as he was giffand hede vnto paim his holie sawle passid furth of his bodye vnto blis.

## CCCLXXXIX.

*Infirmis est diligenter seruiendum.*

Heraclides tellis how a man pat hight Eulogius forsuke þis 28 warld so pat he myght nothyng do be his one nor wir<sup>1</sup>; and few of his gudis he kepid vnto hynd pat he myght liff vppon. And he

<sup>1</sup> Lat. MSS. *quia per se nichil poterat operari.*

mott nowder be in þe monasterie *with* many, nor he myght nott liff be his one. On a tyme he fand a mañ þat had a sekenes þat was callid Morbus Elefanticus, and he had it so fellie þat it had  
 4 distroyed his fete & his handis, & all his membris bod his tonge. And þañ þis Elogius, evyn as he had made a counande *with* almyghti God, said on þis wise; “Lorde God! In þi name I sañ take þis mañ, & take hym as þi *servand*, and kepe hym vnto þat  
 8 he dye.” And he sett hym on his ass, & led hym vnto *per* he was ligid; & kepid hym & *servid* hym his awñ hand þe space of xv yere. And þañ þis seke mañ be þe instinccion of þe devull desyrid to be away fro hym, & flate *with* hym & reprevid hym, & said;  
 12 “Thow come & stale me furthe of my howse becauce be me þou trowid to hafe welthe of gudis, and to requeuer helthe of þi bodie.” And þañ þis Eulogius spakk fayr *with* hym, & prayed hym to be in peace & said; “Gude sur! Say nott so, bod tell me & I hafe  
 16 oght trispasid vnto the, & I sañ amend itt.” And he said; “Nay, go þi wayes, I will none of þi fagyngis! Lay me *peroute* opynlie; me misters none of þi refresshyng, ffor I desyre to eate flessch.” And he garte ordan flessch sodeñ & broght hym itt: and  
 20 þañ he wolde none *per-off*, & said; “I may nott dwell *with* þe, for I will go se þe peple.” And þañ Elogius tolde hym he sulde bryng in a grete meneya of brethir & latt hym se. And he ansswerd agayñ & said; “I will se none suche distroyers as þou  
 24 erte; hafe me agayñ *per* þou take me fro!” þañ þis Elogius layde hym in a bote & had hym vnto Saynt Antoñ þe Abbott, & tolde hym all his reule & how he wolde putt hym oute. And Saynt Antoñ said; “*Peraventur*, & þou forsake hym, a bettir  
 28 mañ þañ þou shall take hym in & fynde hym.” And þañ he said vnto þis seke mañ; “þou behaldis nowder wurthelie hevyn nor erthe; knowis þou not at þis is Criste att *servis* the? For all þe *serves* at hym þis duse the, he duse it for Cristis sake.” And  
 32 after þatt he comfurthid þaim bothe & said; “Childre, parte you nott in sonder, ffor ye mon be bothe savid. And *perfor* þis temptacion happend you now, when ye er bothe nere at end of your life.” And þis done, þai turnyd agayñ vnto *per* cell, and  
 36 within xl<sup>ti</sup> dayes after þai bothe dyed.



## CCCXC.

## Infirmitas corporalis aliquando prodest spiritui.

We rede in þe 'Legend of Saynt Petroneff,' þat was Saynt Petir doghter, how þat sho was a passand fayr womman. And be þe wiiff of hur fadur sho had þe axes. And on̄ a tyme when̄ 4 þe disciples come & dynyd with hym, þai said vnto hym; "Señ all seke folk er helid' be þe, whi suffres þou þis Petroneff<sup>1</sup> þi doghter to lye so sore seke?" And he ansswerd þaim agayn & said þat it was necessarie for hur. And becauce þai sulde nott 8 trow þat it wer impossible þat sho sulde be hale be his wurdis, þerfor he said vnto hur; "Thow Petroneff! Rise swithe & seryff vs!" And onone at his wurde sho rase & seruid þaim. And when̄ þai had etyn, he bad hur go vnto hur bed agayn, & so sho 12 did & was als seke agayn in þe axis as evur was sho; and so sho lay many day vnto hym þoght att sho was parfite in þe luff of Godd. And þan he made hur fisch-hale. And þan þer come vnto hur ane erle þat hight Flaccus, & desirid for hur fayrnes 16 to hafe hur vnto his wife. And sho ansswerd agayn & said; "If þou desire to hafe me vnto þi wyfe, command a certayn of maydens to com vnto me & bere me felachup vnto þi place." And so he did. And þan þis Petroneff fastid hugelie, & made devowte 20 prayers vnto almyghti God, & tuke þe holie sacrament, and with[-in] iij dayes after sho passid oute of þis warld.

## CCCXCI.

Infirmitas corporalis aliquando est appetenda<sup>2</sup>.

We rede ex 'Dictis Patrum' how som tyme þer was ane olde 24 man þat evur-ilk yere had a grete sekenes. So it happend a yere þat he was not seke, and þerfor he tuke a grete sorow & wepyd, and sayd vnto hym selfe; "Dereliquit me Deus, et c<sup>o</sup>. Almighty God hase forsaken me, becauce He vissettis not me as He was 28 wunt."

<sup>1</sup> MS. Peroneff.<sup>2</sup> MS. appetenda.

## CCCXCII.

*Infirmitas corporalis aliquando de superbo facit humilem.*

Jacobus de Vetriaco tellis how som tyme in þe bysshopprike of  
 4 Parissþ *þer* was a paress clerik, & he vsid to com vnto a knyghtis  
 place *with* halie water evur-ilk wuke; & he cuthe neuer gett nott  
 on hym bod flytyng & bannyng. And it happend on a tyme þis  
 knyght fell seke, and when þe clerke come *with* holi watyr & keste  
 8 on hym, he prayed þis clerke to pray for hym. And he garte giff  
 hym a kirk. And þan þis clerke spakk vnto hym & said; "How  
 is þis happend, sur, þat ye þat so ofte hase flittynd *with* me,  
 & bannyd me so oft, is now þus turnyd at ye pray me now for to  
 12 pray for you?" And þe knyght ansswerd & said; "Seis þou not  
 how I am seke, & how þe gowte is in my fute on þe to syde?"  
 And þan þe clerke said; "Sur, I saff pray God þat it may be also  
 in þe toder fute." And þe knyght askyd hym what he said.  
 16 And þe clerke ansswerd hym agayn & said; "þou was als prowde  
 as a lion when þou was hale, and now in þi sekenes þou erte made  
 als meke as a lambe. And yit for þi gude I saff pray for the."

*Infirmus aliquando convalescit per votum religionis.*

20 *Infra de voto.*

*Ingratus Deo de beneficio percepto ab eo merito perdit illud. Supra de heretico.*

24 *Ingratitudinis vicium incurrit vane glorians de beneficio percepto, et ideo merito illud perdit. Supra de confessione.*

*Ingratus homini de beneficio ab eo recepto multum est reprehensibilis. Supra de Infirmitate.*

## CCCXCIII.

28 *Iniuria propter Deum debet dimitti.*

We rede ex 'Dictis Patrum' how þat þe Abbot Hillarion, when on a tyme he visit a certayn bisshopp, and when þai war at



meatt, þis bisshoƿ sett befor hyṁ a capon & bad hyṁ eatt. And þe Abbott ansswerd hyṁ agayn & said; "Sen I tuke þis abbett I ete neuer þing þat suffred dead." Thaṁ þe bisshoƿ ansswerd hyṁ agayn & said; "And I, seṁ I tuke þis abbett, suffred neuer 4 man to slepe þat had oght agayn me. Nor I slepid nevur als lang as I had oght agayns<sup>2</sup> hyṁ vnto we war in charite." And þaṁ þis Abbott said; "Fathir! fforgiff me; for þi conuersacion is more þaṁ myne." 8

Iniurie sunt aliquando dissimulande. *Supra* de amicitia, viij et ix.

Inobediencia. *Infra* de obediencia et religione.

Insidie. Insidiantur superbi bonis operibus. *Infra* 12 de superbia.

Insidiantur demones hominibus multipliciter. *Supra* de demonibus pluribus locis.

Insidiantur mali quandoque bonis. *Supra* de carne, 16 iiij.

# CCCXCIV.

Intencio mala eciam bonum opus viciat.

Saynt Gregorie tellis how som tyme þer was a holie maṁ þat hight Fortunatus, & he was a bisshoƿ. And on a day he drafte 20 oute ane evull spiritt oute of a maṁ þatt was vexid þer-with, whilk spiritt agayn evyn fenyd hyṁ selfe like a pylgrem, & went aboute in þe cetie purgh þe stretis, & said & cried; "O! þou holie maṁ, Fortunatt þe bisshopp, þat putt oute a pylgram oute of his 24 hoste! And I seke now in his cetie þer I mot be lugid, & I can gett no herberie." And þer was a maṁ þat satt in his howse be þe fyre with his wife & his childre, and he come furth & askid hyṁ what þe bisshoƿ had done vnto hyṁ; & he tolde hyṁ. & he tuke hyṁ 28 in & herberd hyṁ, and as pai satt talkand be þe fyre, þis same spiritt keste a barn of hys in þe fyre and burnyd it o dead. And with þat he flew away with a grete noyse. And þis sorie maṁ

purseyvid' þat he þat he had resayvid was not putt oute be þe bisshopp, bod at it was ane ill spiritt þat come for to disclander hym<sup>1</sup>.

4 *Inuencio.* Inuenta res debet restitui. Infra de promisso.

*Inuidia inter religiosos inuenitur.* Infra de obediencia.

CCCXCV.

8 *Invidie stimulis agitati religiosi aliquando se excusant.*

Cesarius tellis how som tyme þer was a monke þat was stirrid with envie, and he accusid a yong mañ vnto þe Abbott, & putt vppon hym grevus trispas. And þe Abbott belevid' hym nozt,  
 12 & so oppynlie in þe chapit̃r he putt furth all þies trispas of þis yong mañ, when þer visitur was þer. And þe visitur belevid' hym & putt þies trispas vnto þis yong mañ; and he said' he was nott giltie, & þat he tuke God to witnes. Notwithstandyng he was  
 16 commytt vnto prison; and onone after þis envious mañ fell seke and was ferde to dye. And þañ he grauntid' opynlie how he for envye had accusid' þis yong mañ. And so þis yong mañ with grete ioy be his visitur was taken oute of prison agayn, & restorid'  
 20 vnto his olde estate as he was befor̃.

*Inuident mali bonis.* Supra de carne, iiij.

CCCXCVI.

*Inuidia aliqualis eciam in puellis paruis reperitur.*

Cesarius tellis how þat in Freseland' in a nonrie þer was ij little  
 24 maydens þat lernyd on þe buke, & euer þai strafe whethur of þaim shulde lern mo' þañ þe toder. So þe tane of þaim happend to fall seke, and sho garte call þe Piores vnto hur & sayd'; "Gude ladie! suffre nott my felow to lern vnto I cover of my sekenes, and I sall

<sup>1</sup> Harl. MS. Qui miser orbatus . . . lectabatur sed episcopi derogacione. quia non hospitalitatis pietate de-



pray my moder to gif me vjd̄ & þat I sañ giff you & ye do so ; ffor I drede þat whils I am seke, þat sho sañ pas me in lernyng, & þat I wolde not at sho did, et c<sup>o</sup>." And at þis wurde þe priores smyld̄ & hadd̄ grete mervayle of þe damyseñ conseyte. et c<sup>o</sup>. 4

## CCCXCVII.

## Invidus in morte eciam non cessat.

Cesarius tellis þat when þe Duke of Siringie was deade, þer was harde a voyce besyde þe Mownt of Tybir<sup>1</sup>, þat spat fyre, & it sayd̄; "Ordand fyre!" And a noder voyce ansswerd̄ & sayd̄; 8 "I wote neuer whatt, nor to whame I sañ ordan̄." And þe toder said̄ agayn̄; "Our gude & wele-beluffid̄ frend̄, þe Duke of Siringie, commys hedur." And onone it was knaw̄n þat in þe Empyre of Frederyke, vnto whome þies war̄ wreten̄, þe same day & how̄ 12 was Bertolfus<sup>2</sup>, þat was Duke of Siringie, dead̄; þat was a grete tyrand and a robber bothe of riche meñ & pure meñ. And for als mekyñ as he had no child̄, or he dyed̄ he prayed̄ þat all his tresurs, þat war of grete valow, mott be molten̄ in-to a grete mace, & sayd̄ 16 vnto hym selfe; "I gnaw well at my cussyns will be fayn̄ of my dead̄; and if þai fynd̄ me tresurs, sone þai will deuide þaim emang þaim. And if þai be all in a grete lompe þai er noght ethe to parte emang þaim." et c<sup>o</sup>. 20

## CCCXCVIII.

## Inuitis prestat Deus multa beneficia.

We rede in þe 'Legend of Saynt Martyn̄' how þat þer was two at war felowse to-geder, & þai war beggers; & þe tone was blynde & þe toder myght not goo. And he þat was blynde was a strong 24 man̄ & bare<sup>3</sup> the tother in his nekk, & he tellid̄ hym̄ alway how he sulde goo; and þus þai beggid̄ many day & gatt mekle syluer. And when̄ þai hard̄ tell̄ how þat att Saynt Martyn̄ tombe many seke folke wer helid̄, opoñ þe day of his translacioñ it was vse to 28

<sup>1</sup> Arund. MS. Montem Geber. Harl. MS. Montem Ciber.

<sup>2</sup> Lat. MSS. Bertoldus.

<sup>3</sup> After bare, to, erased.

bere his bonys furth of þe kurk, and þai come thedir. And yit þai war aferd þat peraventur, and þai abade in þe strete þer his bonys war bornð through, þat þai sulde be made hale; & þa[i] wold not  
 4 be made hale for drede þer begyng sulde defayle þaim. And þai went furth of þat strete. And sodanlie þaim happend mete with his shryne in a noder gate, & þer þai war made hale agayn þer wyll.

## CCCXCIX.

8 Iohannis <sup>1</sup> Euuangeliste.

Cassianus tellis how on a tyme a man come & broght Saynt Iohn Euuangeliste a pertrykk whikk, & gaff hym it; and he tuke it & held it in his hand & strakid it & made mekyll þer-off. And  
 12 þer was a yong fellow at saw & skornyð hym, said vnto his felows att stude abowte hym; "Wilt ye se yone olde fellow how he laykis with yone byrd as it wer a yong barn?" And Saynt Iohn be þe Holie Gaste pursevid þis, and callid þe yong man vnto  
 16 hym & askyd hym what þat was at he held in his hand. And he ansswerd agayn & said þat it was a bow. And he askid hym what he did þerwith, and þe yong man sayd; "I shute burdis & bestis þerwith." And þe apostell askid hym whi it was vnbendid, and he  
 20 said, for & he helde it allway bendyd, it wolde be þe wayker to shute away his shaftis with. Than þe apostell ansswerd hym agayn & sayde; "Soñ, on þe same wise mans freletie wolde be passand wayke & it wer allway bendyd in boght of contemplacion;  
 24 ffor as þe egle emang all burdis fleis hyst & seis nexte þe soñ, & yit hur muste nedelyng com down vnto þe law placis, right so mans witt, when it withdrawis it a little from contemplacion & hase a litle comfurth, afterward it is moe ardent vnto hevyntie  
 28 matyrs." et c<sup>o</sup>.

## CCCC.

## Iohannis Baptiste et Iohannis Euuangeliste.

We rede in '*Legenda Lombardica*' how som tyme þer was ij docturs of dyvynyte, and þe tone of þaim luffed in esspeciall asor

<sup>1</sup> MS. Iohannes.



all oper Saynttis Saynt Iohn Baptiste<sup>1</sup>, & þe toder Saynt Iohn Euuangeliste, into so mekuþ pat betwix þaim þai made grete disputacions of þer ioy & þer excellence, vnto so mekuþ at ather of þaim war passand besy to fynd resons & auctorities to prefer þe 4 Saynt Iohn þat he luffid with. And so þai poyntid a day of disputaciō. And in þe menewhile ather of þies Sayntis aperid vnto his doctur at held with hym, & sayd; “We er wele acordid in hevyn, and þerfor dispute nott of vs in erthe.” And whē þai 8 mett samen, ather of þaim aforē all þe peple tellid other þer vision, and thankid Almizti God & þase holie sayntis.

## CCCCI.

## Iohannis Baptiste.

We rede ex ‘*Legenda Lombardica*’ how one þat hight Pawle, 12 þat was historiographus Longobardorum, and a dekynd of þe kurk of Rome, and afterward a monk of Cassynence, on a tyme whē he sulde hafe halowid þe pascall, hym happend to wex dom, þat he cuthe not als mekuþ as say A, þat is þe furst vowel. And 16 he made hys prayer vnto Saynt Iohn at he mott speke agayn, & in wurshup of hym he made þis ympne, “Vt queant laxis, et c<sup>o</sup>,” & als tyte as he had made þat he mot speke.

## CCCCII.

## Iterum Iohannis Baptiste.

20

We rede in þe same ‘*Legend*’ how som tyme þer was a huswyff þat punysshid hur selfe with fastyng & prayers. And euer sho prayed Almyghti God to send hur som of þe relikkis of Saynt Iohn Baptiste. And sodanly apon ane alta sho saw a thombe þat 24 was passand white, and sho was glad þerof & tuke itt. And þer come vnto hur iij bysshoppis, whē þai harde tell þat sho had such a relyk, & desyrid to hafe parte þerof; & sho lete iij droppis

<sup>1</sup> MS. Saynt Iohn of Baptiste.

of blude dropp̄ opoñ a clothe, & þai cut it in sonder & tuke ilkone  
of þaim a dropp̄, and went home þerwith & was passyng glad.

Iohannis Damasceni. Infra de infamia.

## CCCCIII.

4 *Ira aliquando est dissimulanda.*

Valerius tellis how oñ a tyme ane arshedekyn<sup>1</sup> þat was callid  
Carentinus, oñ a tyme when a bondmañ of his had grevid hym,  
he said oñ þis maner vnto hym; “Had I not bene angred vnto þe  
8 I sulde hafe putt þe vnto grete punysshment.” And so he had  
levur lese þe blame vnpunysshid þañ fulfyll þe movyng of his yre.  
We rede also of Plato, when oñ a tyme he was grevid agayns his  
servand for a trypas, ffor drede þat he sulde be vengeable & pas  
12 mesur, he commytt þe chastiment of his seruand vnto þe fre liste  
of a noder mañ.

Ire signa. Supra de Correcione, iij.

Irasci non debet iudex corrigendo. Supra de cor-  
16 reccione, iij.

## CCCCIV.

*Iracundus naturaliter eciam solus existens irascitur.*

We rede in ‘*Vitis Patrum*’ how som tyme þer was a brother þat  
was passand angrie in hym selfe. So oñ a tyme he said vnto hym  
20 selfe; “þou bodie! & þou war be þine ane, þou sulde not be so  
ofte movid vnto angrynes.” So he went vnto wildernes & liffid be  
hym selfe. & oñ a tyme he tuke a little pott & fillid itt full  
of watyr, and he turnyd vp þe pott & powrid it oute. So þe  
24 secund tyme he fylld it & wex angrie & powrid it oute agayn;  
and þañ he wex so tene þat he tuke þe vessel & brakk it all  
to gobettis. And þañ he come vnto hym selfe & knew þat he was  
stirid to wrath be a fend. And þañ he said; “Lo! puff all

<sup>1</sup> Harl. MS. archidiaconus Canentinus.



I be be myne ane, neuer-pe-less I am ouer-commen with angrynes." And þai he turnyd agayn vnto his felashuþ; for whar þer is labur & felashuþ commonlie þer is paciens & Goddis helpe.

## CCCCV.

## Iracundus eciam visibilter punitur.

4

Cesarius tellis how som tyme þer was a riche mans doghter, and sho was so angrie þat whare at evur sho waþ sho made stryfe & debate; & yit sho lete hur selfe holye & sho mott nott restrene hur tong. So at þe laste hur happend to dye, & þai berid hur in 8 þe kurk porche. And on þe morin when folk come vnto þe kurk, þai saw reke com oute of hur grafe, & þai had mervell þer-of, & was ferd & opynde it, & keste oute þe erthe. & þai fand þe vpper halfe of hur bodie to hur naviþ burnyd clene away with 12 fyre, & þe lawer partie lay hale, in betokynyng þat sho was a clene maydyn bod yit sho was passand angrie.

Irreuerencia facta sanctis punitur. Supra de blasfemia, iij.

16

## CCCCVI.

## Iudei expectantes Messiam per clericum decipiuntur.

Cesarius tellis how som tyme in þe cetie of Londo<sup>n</sup><sup>1</sup> a clerk gatt a Iewis doghter with childe; & he was ferde for grevans of hur fadur & hur moder, & he gatt hym a long rede & come on 20 þe night to þe waþ þer hur fadur & hur moder lay within. & he put þe vpper end of þe rede in at a hole, & he spak in att þe toder end & said; "O! ye rightwus folk, in God wele-beluffid!" & callid þaim be þer names & bad þaim be merie, for þer doghter had con- 24 seyvid Messias & yit sho was a mayden. And with þat þe man was estonyd & askid his wife if sho hard þis voyce, and sho said nay; & þai made þer prayers at þai myght here it agayn. And þe clerke stude still & harde þaim; and as he did befor, he spak 28

<sup>1</sup> Harl. MS. Lomodonensis. Arund. MS. Lomonidensis.

agayn. And when pai hard hym pai war passand fayn, & trowid  
 pat it had bene trew; & vnnethis pai abade a day vnto pai grapid  
 per doghter bodie & fand at sho was with childe. & pai askid hur  
 4 how sho conseyyid, and sho ansswerd as pe clerk had bedy  
 hur, & sayd; "I wote neuer wheper I be with childe or nay, bod  
 I know wele I am a mayden & had neuer at do with man." And  
 per was hur fadur & hur moder so ioyfull pat onone pe noyse ran  
 8 purgh pe cetie pat per doghter was with childe with Messias. So  
 tyme come sho sulde be delyver, & per come vnto hur many Iewis  
 with grete myrth & ioy, & abade to sho war delyver at pai mot se  
 what sho had born. And in hur travellyng sho had grete payn,  
 12 & at pe laste with grete sorow & crying sho bare a doghter, pat  
 cryed & grete & made mekyll mornynge. And when pai saw pis  
 pai all war confusid passynglie, to so mekill pat ane of paim in  
 a tene tuke pis childe be pe legg & threw it agayn pe wall & killid  
 16 it. *et c.*

*Iudei filius in fornacem missus per beatam Mariam  
 est liberatus. Supra de eukaristia.*

20 *Iudei canonicum accusantes vsum loquendi perdidere.  
 runt. Supra de contricione.*

*Iudei ymaginem crucifixi verberantes sanguine ex ea  
 prosiliente conuersi sunt ad Christum. Supra  
 de cruce.*

# CCCCVII.

24 *Iudex iniuste iudicans puniendus est.*

Helinandus tellis<sup>1</sup> of Cambises, pat was Cyrus<sup>2</sup> pe kyng of Perce  
 son, when he had optenyd his kyngdom & fand a iustis pat  
 had giffen a wronges eniugement, he commandid at he sulde  
 28 be flane, & his son to be made iustis after hym; & at pe sete  
 at his son suld sitt in for iugement sulde be couerde with his fadir

<sup>1</sup> of Cambises added above the line.

<sup>2</sup> MS. Ciri.



skynd, at he sulde hafe mynde of hys<sup>1</sup> faders iugement & of þe paynd  
att he had perfoð, and so at he sulde be ferde to giff a fals eniugement.

Iudex a ueritate non debet deuiare propter amici-  
ciam<sup>2</sup>. Supra de amicicia. 4

Iudex debet esse sobrius maxime in potu. Supra  
de abstinencia, vij.

Iudex non debet eligi puer. Infra de puero.

Iudex non debet constitui pauper vel auarus, vt supra 8  
de balliuo.

Iudex cito credere non debet. Supra de credere, ij.

Iudex veritatem vendere et aliena rapere non debet.

Infra Laurencij, ij. 12

Iudex debet astutus esse in causis obscuris in-  
quirendis. Infra de muliere.

# CCCCVIII.

Iudex sine causa reum absoluere non debet.

Cesarius tellis of a bisshop þat was a holie mañ & a devowte, 16  
and on a tyme in þe Lentren he red owð his psalter, and when he  
come at þis place in his psalter, "*Quis loquetur potentias Domini,*  
*auditas [faciet] omnes laudes eius?*"<sup>3</sup> sodanly ane of his iustis  
come in vnto hym and askid hym what he sulde do with a mañ 20  
þat had done a grete cryme & a trispas. And þis bisshopp was  
full of mercie and bad hym spare hym for þe holie tyme. And  
with þat þe iustis turnyd agayn purposyng to lat hym go. And  
þe bisshop red on on þe psalter þer he lefte, & onone he fande þis 24  
verce, "*Beati qui custodiunt iudicium et faciunt iusticiam in omni*  
*tempore, et c<sup>o</sup>.*" And with þis he was flayed as he had bene resond  
be almighti God. And onone he garte call þis iustis agayn &

<sup>1</sup> MS. hym.

<sup>2</sup> MS. amicisiam.

<sup>3</sup> This comes after: Confitemini

Domino, quoniam in saeculum miseri-  
cordia eius.

said vnto hym; "Serche diligentlie þe cauce & deme hym rightwuslie." And so be þe voyce of þe prophett he þat was giltie loste his lyfe.

## CCCCIX.

- 4 Iudex debet esse adeo iustus vt *eciam* propinquis delinquentibus non parcat.

Valerius tellis of one þat hight Zaleucius þat was a iustis. And on a tyme hys soñ for avowtrie was condempnyd afor hym  
8 þat bothe his een sulde be putt oute. And all þe cetie withstode it for wurship of his fadir a grete while, vnto so mykilt he was evyn ouercommen. And at þe laste, becauce he wolde þe law war kepid trewlie & not broken, he garte furst put furth one of his  
12 awn een for his soñ, & syne one of his soñ een, at his soñ sulde not hafe bothe putt oute. And so be temperans of a mervalos evynhed<sup>1</sup>, ather of þaim loste ane ee. And þus he shewid hym selfe bothe a rightwus man of law & a mercyfull fadur. *et c<sup>o</sup>.*

- 16 Iudex debet esse compositus in sensibus exterioribus.

*Supra de aspectu.*

Iudici malo frequenter succedit deterior. *Supra de balliuo*<sup>2</sup>.

- 20 Iudices<sup>3</sup> frequenter mutare non expedit. *Supra de balliuo, ij.*

## CCCCX.

Iudex bonus non debet differre iusticiam<sup>4</sup> sine causa rationabili.

- 24 Helynandus tellis of þe Emperour Traiane, how on a tyme when he sulde go vnto bateil and lepid opon his hors, a wedow come

<sup>1</sup> Arund. MS. *sibique mirabili equitatis temperamento, se misericordie patrem et iustum legislatorem ostendit.*

<sup>2</sup> MS. balneo.

<sup>3</sup> MS. Iudeces.

<sup>4</sup> So Lat. MSS. Eng. MS. *causam*.



& take hym be þe fute; & with grete sorow & lamentaciōn sho prayed hym at sho mott hafe right of þaim at had slayn hur soñ wronguslie. And sho said; "Sur! þou reingnes as emperour, & whi lattis þou me suffer þis fowle eniurie?" And he said he 4 sulde make it to be amendid when he come agayn; and sho askid hym how sho sulde do & he neuer come agayn, and he said his successur sulde make hur to be asethid. And sho askid hym how scho sulde know þat; "and if he do," sho said, "whatt wiff þat 8 profett the? And if no man make me a sethe, yit þou erte dettur vnto me, & þou moñ be rewardid aftir þi warkis. And þi successur is boñ for the, bod a noder mans rightwusnes sañ not delyvir þe for þat at þou sulde hafe done þine awñ selfe." And with þies 12 wurdis þis Emperour Traiane was somewhat movid & lightid of his hors, and in his awñ person he exsamynd þe wedous cauce, & he comfurthid hur & made hur to hafe a due satisfacciōn for hur hurte.

16

## CCCCXI.

## Iudicia Dei frequenter sunt occulta.

Iacobus de Vetriaco tellis how som tyme þer was ane hermett þat was tempid with þe spirit of blasfemyng, vnto so mek[ill] <sup>1</sup> he thoght in his awñ mynd þat þe domys of Almiȝtti God wer nott 20 rightwus, þat sufferd synners & iñ meñ to hafe prospertie & welefär of þis warlde, & gude meñ & rightwus to hafe disease & tribulaciōn. And þer apperid vnto hym ane angeñ on a tyme in a mans liknes, & said vnto hym; "Folow me & þou sañ se þe 24 privay Iugementtis of almiȝtti God." So þai come vnto a gude mans hows þat herberd þaim al nyght <sup>2</sup>, & made þaim gude chere. & on þe morñ when þai went, þe aungeñ stale þe syluer copp at þai dranke of, & take it with hym; whilk cop þe gudeman luffid 28 beste of any thyng þat he had. And þai wente þer wayse, & on þe nexte nyg[ht] þai herberd with ane iñ man & a wykkid; whare þai wer reseyyvid with iñ wiff & fure iñ. And þe copp at he take fro þe toder man, þe angeñ gaff hym itt. And þis hermett thoght 32

<sup>1</sup> MS. mekyng.<sup>2</sup> MS. repeats, with gude chere.

iif *per-with*, bod he sayde noght. And on þe iij nyght þai wer  
 hostid at a gudemans howse þat reseyvid þaim *with* gude will  
 & made þaim wele at fare. And on þe moron he sent a *servand*  
 4 of hys furth *with* þaim to teche þaim þe way, & when þai war all  
 on a bryg þis aungeif keste þis mans *servand* our þe bryg &  
 drownyd hym. And þis hermett saw & had grete mervayle *per-of*  
 & yit he said noght; and on þe iiij nyght þai war herberd in  
 8 a gude mans howse & had grete chere. And he had a yong childe  
 þat wepid all nyght & wolde nott lat þaim slepe, and þis aungeif  
 rase vp & wrathe þe nekk in-sonder *per-off*. And when þe hermett  
 saw all þis, he thought þat he wolde sodanlie stele away & lefe hym,  
 12 & trowid þat he had bene rather ane aungeif of þe devuil þan off  
 God. And þan þe aungeif bad hym abyde, & sayde vnto hym;  
 “Almiztti God sent me vnto þe at I mot shew þe His *privay*  
 domys. The furste man at reseyvid vs so wele, luffid þat copp  
 16 abownd all *oper* thyngis; *perfor* I take it fro hym for his gude, &  
 gaff it vnto hym at reseyvid vs *with* iif will, at he may resayfe his  
 mede in þis werlde. And our thrid oste *servand* þat I drownyd,  
 he was purposid als tite as he had comen home, to hafe slaynd his  
 20 maister. And so I delyverd our gude oste fro dead, & þe toder fro  
 mansslaghter, at his punyssment myght be les in heif. And our  
 iiij hoste, befor he had a childe, did grete almos dede, bod als sone  
 as his childe was born, he *withdrew* his hand, & poght to be  
 24 covatus & gadir gudes vnto his childe. And *perfor* I hafe taken  
 fro hym þe cauce of his covatice, at he may be as he was befor.  
 And þe saule of þe innocent childe I hafe putt in Paradise.” And  
 when þe hermett hard þis, he thankid God & take his lefe at  
 28 þe aungeif; & fro thens furth he was delyverd fro al maner of suche  
 temptacion.

## CCCCXII.

Iudicium humanum. Iudicantes *secundum* apparen-  
 ciam *exteriorem* frequenter decipiuntur; vt  
 32 patet.

Som tyme *per* was a kyng, & he garte make iiij kistis of tre.  
 And ij of þaim he fillid full of stynkand banys of dead folk, & he



garte cover þaim clene abownd with platis of golde; & þe toder ij he fillid' full of fyne precious stonys; & enoyntid' þaim withoute with pykk & tarr. And þaṇ he callid' afornd hym all þe wyse meṇ of his cownceſſ, and askid' þaim whilk of þies war moste 4 wurthie. And þai said' þase at war coverd' with golde, & þe toder þai reprovid' & sett at noght. And þaṇ þe kyng sayd'; "I wiste wele ye walde say so." & þaṇ he commawndid' at oppyṇ þies kystis at war giltid'; & so þai war, & þar come oute of þaim 8 a fowle stynke & ane iſſ. And þaṇ þe kyng said'; "This is a figur of þaim þat er cled withoute with gay aray, and within er full of syn & iſſ dedys." And he garte oppyṇ þe toder, and þer come oute a swete smell at all meṇ myght fele. And þaṇ þe 12 kyng sayde, "This is a figur of þaim þat er cled with feble clothis withoute, & within hase a grete fayrnes in þer sawle, & er full of gude warkis."

*Iudicare non debent religiosi seculares. Infra de 16  
religiosis et supra de Basilio.*

## CCCCXIII.

*Iudicandum non est de proximis eciam peccatoribus.*

We rede in 'Legenda Iohannis Eleemosinarij' of a yong maṇ þat ravissid' a noṇ. And whē clerkis broght þis maṇ befor' Johannes 20 Eleemosinarius, þai reprovid' hym & said' he was wurthi to be cursid' as he þat had slaynd ij sawlis, þat was to say, bothe his & hurs. And þis holie maṇ, Iohṇ, snybbid' þaim, & said'; "Not so brether, not so! ffor I saſſ shew you ye do ij synys; ffurst ye do agayns þe 24 commandment of God' þat sais; 'Nolite iudicare.' And þe secund', [ye wote noght<sup>1</sup>] whethir þai forthynk þer syn & hafe done penans þerfor' or noght, nor whethir þai contynue in syn to þis day or noght."

*Iudicium plurimorum aliquando comprobatur. Infra 28  
de suspicione.*

*Iudicando aggrauantes facta aliorum aliquando eciam  
visibiliter puniuntur. Supra de contricione, iij.*

<sup>1</sup> Harl. MS. "secundo, quia nescitis pro certo si usque hodie peccent aut peniteant."

Iudicium medicorum de infirmis frequenter non evenit. Supra de Basilio, ij.

## CCCCXIV.

Iudiciij vltimi aduentum incertum est hominibus  
4 quantum ad tempus.

We rede of a husbandmañ pat oñ a tyme went fro home, & he lefte behynd hyñ to kepe his place iij servandis, and he tolde none of paim when he wolde com home. So emang pies iij servandis  
8 per movid a question of þe commyng home of þe maister, when it sulde be. And one said he wolde com home sone, & þe secund said nay, it wolde be lang or he come home. And þe iij said; “Forsuthe I wote neuer when he wilf com home.” And so it is  
12 certayñ at þe thrid said þe moste trew. And so it is of þe laste day, þe day of dome; we wote wele it mon com, bod we wote neuer when, nor what tyme.

## CCCCXV.

Iudicium vltimum debet timeri.

16 We rede of a kyng pat traveld þe þe way with his baronage in a gay kyngis charyott. So hyñ happend to mete ij men cled in hevie clothynge, whilk þat war iif hewid, & had pale facis, and þe kyng come down oute of his chariott & wurshuppid paim. And  
20 his baronage tuke it to iif, & be þe cownceff his bruther resond hyñ perfor. And in þat realme þis was þe custom, þat vnto þe yate of hyñ þat sulde be iugied vnto dead, sulde þe kyngis messanger be sent befor, to make ane oyas. And when þai come  
24 home þe kyng garte þat be done befor his bruther yate. And þat done, his bruther & his wife & his childer come in a mornynge clothynge vnto þe kyng, wepand & makand sorow. And þañ þe kyng spak vnto his bruther & sayd; “O, þou fule! If þou hafe  
28 dred þe bedeff of þi bruther, whome þou knowis þou trispasid nozt vnto, how durste þou take oñ hand to chalange me becauce I mekend me befor þe bedels & þe messangiers of almighty God



whome þat I know þat I hafe grevid<sup>t</sup> many tymys & ofte, and þat grevuslie ?”

Iudicio vltimo redditur ratio de omnibus. *Supra*  
de episcopo, et infra de risu et de mercatore. 4  
Iudicio vltimo reddetur cuilibet iuxta opera sua <sup>1</sup>.

## CCCCXVI.

## Iuliani Confessoris.

We rede how þat when<sup>e</sup> Saynt Iulian<sup>e</sup> was a yong man<sup>e</sup> & went  
on<sup>e</sup> huntyng, he pursewid<sup>t</sup> on<sup>e</sup> a tyme after a harte. & þis harte 8  
turnyd agayn<sup>e</sup> & spak vnto hym, & sayd<sup>t</sup>; “Thow þat mo<sup>e</sup>n sla  
bothe þi fadir and þi moder, whar-to pursewis þou me ?” And  
he had grete wonder here-of, and becauce þis sulde not happy<sup>n</sup>  
hym, he went away oute of a fer contreth & servid<sup>t</sup> a wurthi 12  
prince: & he made hym a knyght and gaff hym a warde, a grete  
gentylwomman<sup>e</sup>, vnto his wife. And his fadur & his moder at  
home, hafyng grete sorow þat he was gone oute of þe contrey  
fro þaim, went & soght hym many mylis. So on<sup>e</sup> a tyme when he 16  
was furthe, be a soda<sup>n</sup> cace þaim happynd to com<sup>e</sup> vnto his castell.  
And be wurd<sup>e</sup>s at þai said<sup>t</sup> þer, his wyfe vnderstude at þai war fadir  
& moder vnto hur husband, be all<sup>e</sup> þe proces at sho had hard<sup>t</sup>  
hur husband say. And when<sup>e</sup> scho had made þaim wele to fare, 20  
sho laid<sup>t</sup> þaim samen in hur awn<sup>e</sup> bedd<sup>t</sup>; and þis Iulian<sup>e</sup> come home  
sodanlie in þe mornyng & wente vnto his chamb<sup>r</sup>, & fand<sup>t</sup> þaim  
ij samen in þe bed<sup>t</sup>. And he, trowyng þat it had bene one þat had  
done avowtry with his wyfe, he slew þaim bothe and went his 24  
ways. & he mett his wife fro þe kurkward<sup>t</sup>, and sho tolde hym  
how his fadir & his moder was comen<sup>e</sup>, & how sho had layd<sup>t</sup> þaim  
in hur awn<sup>e</sup> bedd<sup>t</sup>. And þan<sup>e</sup> he began<sup>e</sup> to wepe & make sorow,  
& said<sup>t</sup>; “Lo! þat at þe harte said<sup>t</sup> vnto me, now I a sarie wriche 28  
hafe fulfillid<sup>t</sup> itt.” & þan<sup>e</sup> he went oute of contre & did<sup>t</sup> penans, &  
his wyfe wolde neuer forsake hym. & þer þai come vnto a grete  
watir, þer many war perisschid<sup>t</sup>, and þer he byggid<sup>t</sup> a grete hostre;

<sup>1</sup> A Tale of Silvanus in illustration omitted from the English MS.

& all þat euer come he herbard þaim, & had þaim ouer þis watyr. And þis he vsyd a lang tyme. So on a nyght aboute mydnyght, as he lay in his bed and it was a grete froste, he hard a voyce cry  
 4 petifullie, & sayd; “Iulian! com̄ & feche me owr, I pray the!” And he rase onone & went ouer þe watir, & þer he fand a man þat was nerehand frosyn to dead; and he had hym ouer, & broght hym into his howse & refresshid hym, & laid hym in his awn bed  
 8 & happid hym. And within a little while he þat was in þe bed, þat semyd seke & like a leppre, ascendid vnto hevynd & sayd on þis maner of wyse; “Iulyan! Almighty God hase resevyd þi penans. And with-in a little while ye bothe shall com̄ vnto  
 12 Hynd.” And with þat he vanysshid away. *et c.*

## CCCCXVII.

*Iuramento aliquos compellere non est bonum.*

We rede how on a tyme a gude, trew, innocent man lent vnto one of his neghburs a certan þing, & when he wold hafe had  
 16 it agayn he said he had borowid none swilk on hym, & wolde nott giff hym it agayn. And he was compellid to sweer þerfor, & sware; & þus þe gude, trew man loste it. So vppon þe same nyght þis man was ravissid vnto þe dome of Almighty God.  
 20 And he was askid on þis maner of wyse; “Whi hase þou made yone man to sweer ane athe whilk þou knew was a fals athe?” And he ansswerd agayn & said; “For he gaynsaid me þe þing þat I lent hym.” And þan þe iustis said vnto hym; “It had bene  
 24 bettir to þe to hafe loste þi þing þan for to lat hym lose his saule.” And þer þe iustis commawndid þat for his truspas he sulde be bett. And with þat he wakend & grapyd his bakk, & it was passand sare & full of yeddyrs & wowndis as he had bene betyn. And þus  
 28 his trispas, after he was þus amendid, was forgiffen hym.

## CCCCXVIII.

*Iurare supra reliquias sanctorum falsum est periculosum.*

We rede how som tyme ij men war at debate, & þat grete; and  
 32 þe iustis cuthe nott witt whethir of þaim was gyltie. And he



brought paim bothe vnto ane altar & garte paim purge paim be per  
 athe. And he besoght þe apostell at aght þe altar to send hym  
 som takyn þat he mot know þe treuthe. And when he þatt was  
 giltie sware<sup>1</sup>, he began to wax all seke & iif at ease. And þe 4  
 iustis pursevid it, & he said; "Owder is þis gude apostell Petur  
 passand mercefull, or els he differs þis martyr. And perfor,"  
 he said, "we will go vnto Pancrace grafe." And when he þat  
 was gyltie sware on Pancrace grafe, he wold hafe takyn his hand 8  
 away bod he myght nott, bod it held hym stiff. & with-in a little  
 while after, per he swelte. *et c<sup>o</sup>*. And so yit vnto þis day in þat<sup>2</sup>  
 contrey þai sweþ yit vpon Saynt Pancras tombe, and any þing be  
 in varyans emang paim. 12

Juliani Apostate. *Infra de sancto et de signo de  
 vindicta et de vsu.*

Iusticia *aliquando* temperanda est. *Supra de Iudice,*  
 iij. 16

Iusticie execucio non debet differri sine causa.  
*Supra de iudice, iiij.*

#### CCCCXIX.

*Iustitia eciam in proprio filio debet excerceri.*

We rede how on a tyme, when a son o Traiane rade prowdlie 20  
 burgh þe cetie, hym happend of raklesnes with his hors to kyff  
 a wedow son; and þe wedow with mekill sorow [*com*] & tellid  
 Traian þe Emperour. And he gaff þe wedow in-stede of hur son  
 his son, þat had done hur þe trispas, and magnified hur with riche 24  
 giftis.

#### CCCCXX.

*Iusticia eciam excerceri debet in propriis parentibus.*

Herkenwaldus<sup>3</sup> tellis of ane þat hight Bormar, þat was a noble  
 man and a myghti, & in dome he sett by no man. So on a tyme 28

<sup>1</sup> Arund. MS. *et nichil mali passus  
 esset, iudex, eius malicie conscius,*  
 exclamavit; "Senior iste Petrus aut  
 nimis misericors est, aut iunioribus

defert."

<sup>2</sup> MS. þan.

<sup>3</sup> MS. Harl. Herkyndaldus de  
 Bornayre, vir nobilis, etc.

he fell seke & lay in his bed in his chambre, and as he lay he hard  
 in þe nexte chambꝛ by hym grete cryingis as it had bene of  
 wommen. And he spurrid what it was & þai wold not tell hym.  
 4 And þa he sent one of his childer þedur and warnyd hym, a payn  
 of puttyng oute of bothe his een, to tell hym þe treuth. And þa  
 he went & saw it & com agayn, & with grete drede tellid hym  
 what it was & said; "Sur! my felow, your sister son, wold þer  
 8 hafe oppresid a womman & defowlid hur, and þis was þe cauce of  
 þe cry." And at þis wurd he was gretely grevid, and bad ij  
 of his knyghtis go & hang hym. And þai said þai sulde, and went  
 furth & tolde þe yong man what his eam had hydden þaim doo.  
 12 And þai bad hym withdraw hym oute of his eam sight at he saw  
 hym not, & þai sulde tell hym at þai had done as he bad þaim do;  
 for þai durst not sla þis yong man. And with-in a few howris þai  
 come agayn vnto þer maister, & tolde hym þai had done as he  
 16 commanddid þaim. And vppoþ þe fiste day after þis yong man,  
 trowyng þat his eam had forgotten þis trispas, putt oppyn þe  
 chambꝛ-dure & lukid in. And onone as þis seke man saw hym, he  
 callid hym vnto hym & gaff hym fayr language, & made hym  
 20 to sitt down by hym. And sodanlie with his one arm he gatt  
 hym aboute þe nek, & held hym; & with þe toder arm he drew  
 his knyfe & shewid it in his throte & kyllid hym. And aft þat  
 was aboute wondred þerof & vgged þerwith. So his sekenes  
 24 swagid a littyll, & þa he sent for þe bisshoþ Herkenwaldus<sup>1</sup>, and  
 he come with þe sacrament & shrafe hym, & howseld hym not<sup>2</sup>. &  
 he made grete sorow & had grete contricion in his harte for  
 his syn. And in his confession he spak no wurd of þe slaying  
 28 of his cussy. And þe bisshoþ had grete mervaill þerof, & said;  
 "Whi layn ye þe mansslaghter of your cussy at ye slew?" And  
 he ansswerd agayn & said; "Sur, was þat a syn?" & þe bisshop  
 said; ya, it was a cruell syn. And þe seke man ansswerd agayn  
 32 & said; "I am a Iustis & hafe þe law in gouernans, & nowder  
 I deme it a syn, nor I wiff neuer aske God forgifnes þerof." Þa

<sup>1</sup> Harl. MS. *Episcopus uocatus cum  
 sacris aduenit. Herbinaldus, cum  
 multis lacrimis et cordis contricione,*

*omnia peccata sua confessus est,  
 tacita iuuenis interfectione.*

<sup>2</sup> MS. not added above the line.

þe bisshopp ansswerd & said; "I wiſſ neuer gyff you þe sacrament or ye shryfe you þeroff." þaþ þis Iustis ansswerd hym agayn & said; "*Non ex rancore, sed ex zelo iusticie et Dei timore illum interfeci*; I slew hym not of rankor nor of il wiſſ, bod for luff of 4 rightwusnes & drede of God; ffor þer was neuer man luffid his sister soþ bettyr þaþ I did hym. And þer-for & ye deny me þe holi sacrament þat is Goddis bodie, I betake bothe my body & my saule vnto þat holie sacrament, þat is God Hym selfe." And 8 þus þe bisshopp went away & wulde not howsyſſ hym. And onone after, þis seke man sent for hym agayn. And when he come att hym, þis seke man bad hym luke in his box if þe sacrament war þer. And so he did & fande riȝt not þerin. þaþ þis seke man 12 said vnto hym; "Lo! þat at ye denyed me, Almiȝtti God Hym selfe hase giffen me & not denyed me." And with þat he oppynd his mouthe, & þai mot se þe sacrament þerin; and þaþ he dyed. And þaþ þe bisshopp was ferd & had grete sorow herefor, & 16 prechid þis in euer-ilk place for a grete meracle.

## CCCCXXI.

Iuuentus facit homines diligenter mulieres  
considerare.

We rede of a profeste of þe ordur of Premonstracence, on a tyme 20 as he rade with a yong man, a bruther of his howse, þaim happend to mete a fayr yong damysel; & þis profeste stoppid his hors & haylsid hur honestelie, & sho stude still & lowtid vnto hym & thankid hym. And when sho was passid þaim a littyſſ, þis 24 profeste þoght he wold prufe þis yong man & said vnto hym; "Me þoght þis was a passand fayr maydyn." & þis yong man ansswerd & said; so þoght hym. And þaþ þe profest said agayn; "A thyng difformys hur hugelie, þat is sho hase bod one ey." 28 And þe yong man said; "Sur, forsuthe sho hase bothe hur ene, ffor I behelde hur graythelie." And þaþ þe profest said vnto hym; "And I saſſ considur þi bakk, ffor þou sulde be of so mekyſſ symeplenes, & þou met a womman þou suld not luke 32 wheper sho had bothe hur een or bod þe tane." And þaþ he



turnyd' agayn vnto his monasterie & said' vnto his brethir; "Ye repruid' me for I take no yong meñ furth with me." And þan he tellid' þaim þe cauce, & snybbid' þis yong mañ & chastid' hym for  
4 his truspas.

Iuuenes puelle pulcritudinem corporalem abscondere debent. Infra de temptatione et supra de abscondere.

s Iuuenis non debet prefici mulieribus. Supra de carne.

CCCCXXII.

Karolus. De statura et vita Karoli regis.

This kyng Charlis was of a fayr statur, for he was viij fute long  
12 & wele shapyñ & awfull to sight; & he was passand' large of renys, & he was clenlie bothe in bely & in armys & had grete theis; & he was a passand' wyse knyght & a bitter & strong of lym. & his face was in lenthe oderhalfe palme (and' his berd'  
16 a fute long), & his nese emyddiste þerof & halfe þat lenth. & his fored' was a fute long, and he had een' like a lyon þat shane as a precious stane, and his browis was a palm brede. And if he had bene wrathe & lukid' on a mañ he wolde hafe slayed' hym.  
20 And his gyrdyl' was viij fute lang with-oute þat at hang. And he ete bod littyl brede, bod at ans he wolde ete a quarter of a weddur, or ij hennys, or a guse, or a swyne shulder, or a pacok, or a crane, or a hale hare. And he wolde drynk bod esy wyne, bod if it war  
24 medlid' with watir. & he was of suche strenthe þat, at a strake with his swerd, he wald' cut in sonder ane armyd knyght syttand on a hors fro þe crown of þe hede vnto þe sole of þe fute, & his hors als; and he wolde lightlie breke iiij hors shone at ans, and  
28 he wold' lifte eselie to his hede ane armyd knyght stondyng on þe luff of his hand. And he bare tables with hym þat he bare all his actis in. And he drank bod seldom mo' þan thrise at his meat. And he luffid' wele to ride and bere armys, and he made his  
32 doghters to be clothe-makers, & for to lere at spyñ on þe rok, at pai sulde nott be ydiñ. And at Coleyn he garte byg ij briggis

ouȝ þe watir of Reine. And when he come to Rome he wold light  
 a myle with-oute þe towne, & go vnto þe cetie apone his fute, & kys  
 euer-ilk kurk dure, & giff grete rewardis vnto euer-ilk kurk. And  
 he delyverd þe Holie Lande oute of Saracens handis, and come fro  
 thens-ward be Constantynople; and he broght thens many wurthi  
 relikkis, þat is to say, parte of þe crowne of ouȝ Lord, whilk þat  
 florisschid in his syght, and ane of þe naylis þat our Lord was  
 naylid vnto þe cros with, and His sudarie, & ouȝ Ladie sarke, and  
 Saynt Symeon arm. And all þies he putt in a kurk of our Ladye  
 þat he byggid, and he fowndid & byggid als many abbays as þer  
 was lettres in þe Abce. And in euer-ilk one of þaim he lefte  
 a letter of golde. And at þe laste, when his son Lowis was  
 crownyd, he was full of gude werkis & decesid, and was berid  
 at Aquis Granum in a kurk of ouȝ Ladye þat he byggid. And yit  
 or he dyed he callid samen all his prelattis, & gaff þaim all his  
 tresurs to distribute þaim whaȝ þaim þoght nede emang þer  
 kurkis.

## CCCCXXIII.

## Katerine Virginis.

Som tyme þer come a monk of Rothomagence vnto þe monkes &  
 þe abbay þat is on þe Mownte of Synay, and þer he abade in  
 serves of God & Saynt Katryn vij yere. And he was a passand devoute  
 man; and he prayed evur vnto Saynt Katryn at he mott hafe  
 som relykk of hur bonys. And sodanlie, as he satt at his prayers,  
 þer was putt in his hand, at he wiste nevur how come, hur little  
 fynger; and he thankid God þerof, & Saynt Katryn, & had it  
 home vnto his monasterie, and þer it is wurshuppid vnto þis day.

## CCCCXXIV.

## Iterum de Sancta Katerina.

We rede of a man þat was passand devoute vnto Saynt Katryn, &  
 made his prayers specialle vnto hur<sup>1</sup> a long while & besoght  
 hur to helpe hym. So afterwerd he forgatt hur, & made nott his

<sup>1</sup> MS. hym.

prayers nor his offrand vnto hur, nor did hur nott wurshup as he was wunte to doo, bod cesid peroff. So on a tyme as he was in his prayers he felt on slepe, and hym poght pat he saw in  
 4 a vision a grete multitude of virgyns goyng on a raw by hym. And emang paim ane pat was passand shynand & fayr forby all pe toder, when sho come nere hym sho coverd hur face pat he sulde not se hur, and so sho passid away by hym & he mot se all pe  
 8 toder facis bod hurs. And he had grete mervell what sho was at shynynd so forbe all pe toder, & hid hur face pat he sulde not se hur. And one of paim, when he spurryd what sho was, tolde hym at sho was Katryn, whilk pat he was wunte to know & to do  
 12 wurshup to. "And becauce," sho said, "at pou hase now forgettynd hur & giffes none almos-dede in wurshup of hur, nor makis no prayer vnto hur nor wurshuppis her nojt as pou was wunte to do, perfor sho covers hur face when sho passis by the, att  
 16 pou sulde nott know what sho was becauce pou had forgetten to know hur." *et c<sup>o</sup>.*

## CCCCXXV.

## Labor manuum est necessarius.

Arsenius all his life-tyme he vsid at sitt & wurk a crafte with  
 20 his handis, & he had evur so mekiff poght of pe Passioun of our Lord, pat he had alway in his bosom a clothe to wyepe his ene with, he wepid so when he thocht peron. And all pe night he wolde be in his prayers & slepe nott, & in pe mornyng when  
 24 he was wery for wakyng & liste slepe, pan he walde say þus; "Com, pou vnthriffti servand, slepe!" And so sittand he wold slepe a while, and pan onone he wolde rise & say; "Itt sufficis vnto a monk, & he had neuer so grete labur, to hafe a nyght slepe  
 28 ans in a yere, or ilk nyght to hafe ane howr slepe."

## CCCCXXVI.

Laborem in presenti Deus reddet in futuro, *et* quanto plus laborauerunt, tanto magis merentur. *et c<sup>o</sup>.*

We rede of ane hermet pat dwelte in wildernes, and pe watir  
 32 was passand far fro his cell. And on a tyme as he went for



watir he wex irk, & sett hym down & said; "Whatt nedis me  
 þus to labour when I may dwell harde be þe watir & I wilt?"  
 And alsone he was war of a man þat folowed after hym & tellid  
 his fute-steppis, and he askid hym & said; "What erte þou?" 4  
 And he said agayn; "I am þe aungell off God sent for to nowmer  
 þi fute-steppis, at þi mede may a noder day be rewardid vnto  
 þe after þat þi labour is." And þan þis hermett with a strong  
 wytt removid his ceft v myle ferrer fro þe watir. *et c<sup>o</sup>.* 8

## CCCCXXVII.

*Lacrimarum habundancia multum valet ad  
 compassionem.*

On a day when *Sancta* [*Maria*] de Oginiez<sup>1</sup> satt þinkand of þe  
 benefice of Almighty God, how largelie he gaff þaim vnto mans 12  
 kynd, sho take suche a compunccioñ & fell opoñ such a wepyng,  
 þat as sho went abowte in þe kurk men mot hafe folowd hur  
 steppis be þe confluens of þe teris of hur een þat fell down oñ þe  
 payment, vnto so mekuñ þat a long tyme sho mot nowder luke oñ 16  
 þe crucifyx nor speke, nor yitt here no noder speke, of þe Passioñ  
 of Criste, þatten evur sho fell in swone as sho had bene dead.  
 & perfor to restrene hur wepyng sho lefte thynkyng of þe manhede  
 of Criste & toke hur to vmbethynkyng of His godded, at be þinkyng 20  
 perof sho mott take a comfurth. Nevur-þe-les hur wepyng was  
 evur moe & more when sho thoght of His godhed, als mekuñ as it  
 was when sho thoght of His manhede. And þus hur sorow was  
 renewid and hur sawle prikkid with a swete compunccioñ. *et c<sup>o</sup>.* 24

## CCCCXXVIII.

*Laborare debet monachus vt cogitationes malas  
 euadat.*

Paulus Heremita, þat was a moste provid man emang alde  
 fadurs, oñ a tyme when he liffid in wildrenes, & had bod esi fude 28  
 bod of þe frute of þe palm tre, and if he wroght oght with his  
 handis no man wolde giff hym noght perfor becauce he was so fer  
 fro townys & no man come nere hym, becauce he wold somwyse be

<sup>1</sup> MS. *Sancta* Deoginieze.

occupied ilka day, he wald' gaddur samen a grete meneya of palme-levis & bryn paim, in exsample pat he did som bodele labur for his sustentacion; provand be patt a monk myght not be in  
4 a place with-oute laboryng with his handis, or els he mot not esskape many iif thoghtis & vnthrifiti. *et c<sup>o</sup>.*

## CCCCXXIX.

*Lacrimarum impetus retineri non possunt quia  
flante spiritu vehementi fluunt aque.*

8 On a day befor þe Gude Fryday, <sup>1</sup> Maria de Oginiez, when  
þe passion of Almyghti God neghid nere, sho þoght sho wold  
suffer a passion hur selfe in wurshup of His passyō; and sho  
feli vpon a grete wepyng & a sorow & a syghyng þerfor. And so  
12 as sho sat þus wepand in þe kurk, a preste come to hur & blamyd  
hur & bad hur lese hur wepyng & say hur prayers in sylens. And  
sho, knowyng wele enogh at sho mot not forbere wepyng, rase vpp  
& went furth of þe kurk and hid hur in a privay place far thens;  
16 & þer sho wepid' & besoght Almighty God in hur prayers pat  
he wolde shew vnto þis preste pat a man may not restren hym fro  
wepyng when it flewis vpon be grace of þe Holie Gaste. And  
on a day as þis preste was att mes, be prompyng of þe Holie Gaste  
20 he feli on suche a wepyng pat he was nerehand' strangied þer-with.  
And ay þe mare at he laburd' to restrene hym þe more he wepyd,  
vnto so mekull at nott aloneli hym selfe, bod also his buke & all  
þe altar clothis war all bod water with his wepyng. And after-  
24 ward þis holie maydyn come vnto þis preste and teld' hym all þis  
als playnlie as sho had sene it hur awn selfe, & said' vnto hym;  
"Now ye hafe lernyd' be experiens pat a man may not with-draw  
hym fro wepyng for þe passyō of Almighty God; when he thynkys  
28 þeron & is movid þerto be the Holie Gaste."

*Lacrime contricionis impetrantur orationibus san-  
ctorum. Infra de Oratione.*

*Laicus non debet stare in choro et audire diuina.*

32 *Supra Ambrosij.*

<sup>1</sup> MS. has another when here.

## CCCCXXX.

## Lantgravius Lowicus.

We rede how þat þis Lantgravius Lowicus was a passand' grete tyrand' and a mysdoer. And agayn þat he sulde dye he com-mawndid' þaim at was aboute hym þat als tyte as he was dead' þai 4 sulde clethe hym in a monkis cowle of þe Ceustus ordur, bod not or he war dead'; & so þai did'. And when he was so cled, one of his knyghtis lukid' opon hym & said' þus in skorn; "Lo! hym þis is not now like my lord' in all his vertues, ffor he was a wurthi 8 knyght, & now he is a passand' gude monke & kepis his sylence passand wele." So his sawle was broght vnto þe prince of Heil syttand' opon þe pytt bra, & he held' a copp' in his hand' & said' vnto hym; "Welcom, our wele-belufid' frend! Shew hym," he 12 said, "your chawmers!" And belife was shewid' hym all þe paynys. And þan he sayd' vnto hym agayn; "Drynk, frend, of my copp'!" And þus all he war not<sup>1</sup> welewillid' þerto, yit he was compellid' to drynk; and als sone as he had done þer come 16 oute stynkkand flawmys oute of his ene, his nease-thrillis, & his eris. And after þis he said' vnto hym; "Now þou saist se my pitt þat is withouten bothom." And belife it was opynd' & he casten þerin.

20

Latroni possunt adaptari que *supra* dicuntur de ffure, et infra de predone et raptore.

Laudacio. Laudant multi aliquem in comparacione alterius. *Supra* de comparacione.

24

## CCCCXXXI.

## Laudem appetunt aliqui de bonis operibus.

We rede how on a tyme, when a man spirrid' Macharius whi he sufferd' so mekuil' hunger in wyldernes, þat<sup>2</sup> mot wekelie hafe

<sup>1</sup> Not omitted, and added above the line.

<sup>2</sup> Harl. MS. qui in monasterio

ebdomadis integris abstineas non sensisse esuriem.



byddyñ in his abbay & suffred no honger, he ansswerd agayñ & said; "For here is no wittnes of pi faste þat sulde nurissþ þe with lovyng, nor at mot susteyñ þe. And þer mans serves  
4 & refresshyng of a vayñ glorie makis þe fatt."

*Laudem nolunt aliqui acquirere per facta enormia.*

*Infra de memoria.*

*Laudes adulatoris contempnunt sapientes. Supra*  
8 *de adulacione.*

*Laudem fugiunt aliqui ne in ea dilectentur. Infra*  
*de vanitate.*

CCCCXXXII.

*Laurencij Martiris.*

12 We rede in '*Legenda Lombardica*,' of Eusodia þat was doghter  
vnto Theodose þe Emperour, how sho was vexid' with a fend', and  
was had vnto Constantynople to þe body of Saynt Stephan to  
be curid'. And þis fend' spak *with*in hur & said; "I will not pas  
16 oute on hur bod if Stephan com to Rome, for so it is þe apostels  
will." And so, be þe consent of þe pope & þe Emperour, þe bodie  
of Saynt Stephan was sent vnto Rome be þe Grekis, *with* counand  
at pai suld' bryng vnto Constantynople þe bonys of Saynt Laurens.  
20 And when pai come at Rome *with* hym & sett down his bodie in  
*ecclesia Sancti Petri ad Uincula*, pase at sulde bere hym myght  
gett hym no ferrer. And þan þis fend' cryed agayñ in þe maydyn  
& sayd; "Ye labur in vayñ, for he hase not chosyn his seate  
24 here, bod att his bruther Laurens." And pai bare þe bodye  
thedur, & onone þe maydyn was hale. And Saynt Laurens, as he  
had bene ioyfull of his bruther commyng, remowid' hym vnto þe ta  
side of þe sepulcr, & left þe toder syde voyde vnto his bruther. And  
28 þan þe Grekis putt þer handis to take Saynt Laurence away,  
& pai fell down vnto þe erth as pai had bene fonde. And *with*-in  
x dayes after pai war all dead. And þan a voyce was harde  
in Rome þat sayde; "O, felix Roma! *et c<sup>o</sup>*. O! þou happy Rome,  
32 þat sparris bothe in a grafe þe bodie of Saynt Laurens þe Hyspany,  
& þe bodie of Saynt Stephan of Ierusalem."

## CCCCXXXIII.

## Laurencius accusat facientes sibi iniuriam.

We rede in þe 'Meracles of our Ladie,' how at Rome *per* was a yong man þat hyght Stephan, þat vsid<sup>d</sup> gladlie to take giftis & so for to forbar right of many folke in þe law. And he wronguslie 4 take away & held<sup>d</sup> in possession vnto hym selfe iij howsis of Saynt Laurens kurk, and a garthyn of Saynt Agnes kurk. So hym happend<sup>d</sup> to be seke & sulde dye, and hym þoght he was broght befur<sup>e</sup> þe iugement of Almighty God. And onone as Saynt Laurens 8 saw hym, he come vnto hym with a grete indignacio<sup>n</sup> & iij tymys he thrustid<sup>d</sup> hym be þe arm, & þat sare, & crusid<sup>d</sup> it att it warkid<sup>d</sup> gretlie with. And Saynt Agnes nor none oper vyrgyn wold<sup>d</sup> nott ans luke on hym, bod turnyd<sup>d</sup> *per* facis fra hym-ward. And þan 12 þe iustis gaff a sentans of hym & said<sup>d</sup>; becauce he take oper mens gude fro þaim & selde þe treuth for takyng of giftis, he sulde be putt into þe place at Iudas þe traytur was in. And þan come Sanctus Proiectus, whome þis Stephan had had grete deuocio<sup>n</sup> to 16 in his life, & prayed Saynt Laurens & Saynt Agnes to forgiß hym. And so our Ladye & þai prayed for hym vnto þis iustis, to so mekuß he grauntid<sup>d</sup> þat his saul [*sul*]de<sup>1</sup> goo agayn vnto his body, & *per* he sulde do penans xxx<sup>ti</sup> dayes. And our Ladie gaff 20 hym in commandment þat he sulde daylie say þis psalme, 'Beati immaculati,' whils he lifid<sup>d</sup>. And when his saule come vnto his bodie agayn, his arm was als bla & als sare with þe thrustyng of Saynt Laurens as he had suffred<sup>d</sup> it evyn on his body, whilk 24 takyn was apou<sup>n</sup> hym ewhils he lifid<sup>d</sup>. And þat at he had wronguslie takyn away, he restorid<sup>d</sup> itt and did penans *perfor*. & opou<sup>n</sup> þe xxx<sup>ti</sup> day he passid<sup>d</sup> vnto Almighty God.

## CCCCXXXIV.

## Laurencius se honorantes in necessitate adiuuat. 28

We rede in 'Legenda Lombardica' when þe Emperour Henrie and Ranegunde<sup>3</sup> his wyfe abade alway clene virgyns, þurgh

<sup>1</sup> MS. his saulde goo.<sup>2</sup> MS. Ranegude.

instigaciōn of þe fend; he suspecte his wyfe with a knyght, & made  
 hur for to gang oñ hate coles, barefute, xv fute lang. And  
 als sone as sho begañ to ga sho said in þis maner of wise; "Lord  
 4 Criste! As þou knowis that I am vnfyldið bothe of Henry my  
 husband & all oþer, so I beseke þe helpe me!" & with þat þis  
 Emperour was esshamyd & gaff hur oñ þe cheke with hys nefe.  
 And þa a voyce sayde vnto hur; "Marie þat is a maydeñ hase  
 8 delyverd þe becauce þou erte a maydeñ." And þa sho passid  
 þurgh all þis grete fire vnhurte. And efterward, agayñ þis Henry  
 sulde dye, a grete multitude of fendis come be þe cell of ane  
 hermett, and he oppynd his wyndow & askid one of þaim what þai  
 12 wer. And þai ansswerd agayñ & said; "We er a legiōn of fendis  
 þat bownys vs vnto þe dead of þe Emperour Henrie, to luke if we  
 can fynd any thyng of owrs in hyñ." And he chargid hyñ  
 to com agayñ by hyñ & tell hyñ how þai had done. And he  
 16 come agayñ & tolde hyñ þai had not sped, & said; "Ewhils  
 þe fals suspecte þat he had in his wife & all his oder iñ dedis war  
 weyed in a weyscale with his gude dedis, þat swythyñ Laurens  
 broght a grete hevy pott of gold. And when his evill dedis was  
 20 like to hafe bene þe heviar, he kest it in-to þe tother weyscale,  
 & it was hevyar & weyed all dowñ. & with þat," he said, "I was  
 angrie, and starte vnto þe pott & brakk of þe tone ere þeroff; and  
 þis pott was a chales at þis Henre had giffeñ vnto Ceustus ordur,  
 24 in wurshup of Saynt Laurens. And becauce it was so grete, he  
 garte make it ij eris, at it mot be liftid vp by." And þis  
 Emperour was dede þe same tyme as þe hermett had knowlege.  
 And he garte luke þe chales and [þe] ta ere wantyd, as þe  
 28 fend sayd.

CCCCXXXV.

Leonis Pape.

We rede in his 'Meracles'<sup>1</sup> how Leo þe pape opon a Pace day  
 said mes in a kurk of our Ladie, and as he was howsylland cristen  
 32 meñ, ilkone in þer ordur, a certan wommañ kissid his hand, þurgh

<sup>1</sup> Latin MSS. Ex Miraculis Beate Virginis.



þe whilk he had a huge temptacioun in his flessþ. And so þis holie  
 mañ þoght he wolde venge þis temptacioun in hym selfe, & þe same  
 day þat hand' at slanderd' hym so, privalie he cut it off & keste it  
 fro hym. And in þe mene while þer rase emang þe common peple 4  
 a gret murmur whi þe pope said' not mes as he was wunt to doo.  
 Than þis Leo made his prayer vnto our Ladie, Saynt Marie,  
 & comytt hym all vnto hur providens; and sho onone come vnto  
 hym & with hur holie handis sho restorid' his hand' agayn vnto his 8  
 arm, & commawndid' hym for to go furth & do his mes, & offer þe  
 sacrament vnto hur son as he was wunte to do. And than þis  
 Leo prechid befor all þe pepyl, & tolde þaim what had happend'  
 hym, and shewid' þaim his hand' how it was cott off, & þorow 12  
 our Ladie restorid' agayn vnto his arm. *et cº.*

## CCCCXXXVI.

## Leonardi Confessoris.

We rede in his Legend' how þer was a knyght presond' in Bretany,  
 & he made his prayers specialle vnto Saynt Leonard' to helpe hym. 16  
 And onone, at all meñ saw & might know hym, Saynt Leonard'  
 apperid' in myddest of þe mute-hall, & went into þe presoñ & brak  
 his fetters & put þaim in þe mans hand, & opynlie emang all meñ  
 he broght hym furth þorow þaim. And all þat saw had so mekul' 20  
 wonder þerof þat þai war passynglie astonyd'.

## CCCCXXXVII.

## Legatum male custoditum amittitur.

We rede how som tyme þer was a mañ þat when he dyed' bewytt  
 vnto iij sonnys þat he had ane ass, so þat one suld' labur it a day, 24  
 and a noder a noder day, and þe iij þe thrid' day, & at þai sulde  
 vpholde it & giff it meate emang þaim. And opon þe furste day þe  
 eldeste bruther had þis ass, & laburd' it sore and gaff it nothyng to  
 eate, ffor he vmthoght hym þat his medyl' bruther suld' hafe it þe 28  
 secund' day & he wolde giff it meate enogh. And on þe secund' day

pis secundu brother had pis ass, & laburd it sore, & gaff it no mo<sup>r</sup> meat no mo<sup>r</sup> þan his furste bruther did; ffor he vmthoght hym þat his thrid bruther, þat was richest of þaim a<sup>ll</sup>, sulde hafe it o<sup>n</sup> 4 þe thrid day, & he said he wold giff it enogh. And vppo<sup>n</sup> þe thrid day þe iij bruther had it, & laburd it & gaf it no meate, ffor he vmthoght hym þat his ij brethir had bothe had it, & þai had giffen it meat enogh, for þai war richer men þan he. And þus 8 for grete labur & no sustentacion pis ass dyed; & þus for þe covatis none of þaim had gude o<sup>n</sup> itt.

Legatarij debent pro legatoribus<sup>1</sup> orare. Supra de elemosina, xi<sup>2</sup>.

12 Leo virginem defendebat a corrupcione. Infra de virginitate, iij.

# CCCCXXXVIII.

Leo custodiebat asinum ex precepto beati Ieronimi.

O<sup>n</sup> a day when Saynt Ierom satt with his brethir, sodanlie þe 16 come a haltand lion & went into þe abbay. And onone as þe brethir saw hym þai fled a<sup>ll</sup>, and Saynt Ierom rase & mett [him] as he had bene a geste. And pis lyon lifte v<sup>p</sup> his sare fute & lete hym se it, and he callid his brethir & garte one of þaim wassh it, 20 & layd salvis & medcyns þerto, made of herbys, & onone pis lion was hale and was als meke as a hors. And Saynt Ierom chargid hym þat he suld evur[e]day take charge of & kepe ane ass þat broght hym & his brethir fewell fro þe wud, & he wolde euerilk 24 day at dew tyme hafe pis ass of þe felde & bryng it hame, & kepid hur surelie. So o<sup>n</sup> a day as pis ass was pasturand, pis lyon liste wele slepe, & layde hym down & fell apo<sup>n</sup> a sad slepe; and þe come merchandes with camels be pis ass away, & saw at no bodie 28 was stirrand, & þai take pisass with þaim. And when þai war gone, pis lyon wakend & myssyd his felow, & soght here & þe romyand & couthe not fynde hit. And when he saw he cuthe not fynd it, he went home a<sup>ll</sup> hevylie vnto þe Abbay, & stude at

<sup>1</sup> MS. legatarijs. Lat. MSS. legatoribus.

<sup>2</sup> MS. iij.

þe yate oferroȝ & durste comȝ no neȝ becauce he broght not hame  
 þe ass; & he durste not comȝ in as he was wunte to do. And þe  
 monkis, whenȝ þai say hyȝ at he come home & broght not þe ass  
 with hyȝ as he was wunt to do, & þai trowed he had etyȝ hur, & 4  
 here-for þai withdrew his meate fro hyȝ at þai war wunte to giff  
 hyȝ & woldȝ not giff hyȝ it, bod bad hyȝ go & ete þe hynder-endȝ  
 of þe ass as he had etyȝ þe for-endȝ. And þaȝ Saynt Ieroȝ  
 chargidȝ þis lyoȝ to do þe ass offes, & to bryng home wod oȝ 8  
 his bak daylie to þe kychnȝ as it was wunt to do; & mekelie  
 he didȝ it as he was commandidȝ & gruchidȝ nothyng þerwithȝ. So  
 oȝ a day as þis lyoȝ was walkandȝ be his one, he was war of  
 pies merchandis comȝ of ferroȝ with þer camels ladyȝ, & þis lyoȝ 12  
 assȝ at he kepidȝ emang þaim. And with a grete romying he raȝ  
 opoȝ þaim, & aȝ þe meȝ fled & war passandȝ ferdȝ, and aȝ pies  
 camels & þis ass, bothe with merchandis as þai war ladyȝ, he  
 broght vnto þe Abbay. And whenȝ Saynt Ieroȝ saw, he com- 16  
 mawndidȝ his brethir to giff pies catell meate, and þaȝ to abyde þe  
 wiȝ of Godȝ. & þaȝ þis lyoȝ come into þe abbay as he was  
 wunte to do, & wente to Saynt Ieroȝ & syne fro monk to monke,  
 & fawnydȝ þaim & lowtidȝ vnto þe erth, evyȝ as he had askidȝ þaim 20  
 forgyfnes. And þaȝ þe merchandis come & knew þer fawte  
 & askidȝ Saynt Ieroȝ forgyfnes; & he forgaff þaim whenȝ þai  
 confessidȝ how þai didȝ, & lete þaim hafe aȝ þer gudis agayȝ. And  
 þai gaff þe abbay to amendis a messur of oyle, and bandȝ þaim 24  
 & þer successurs for evur more yerelie to giff vnto þat abbay  
 þe same messur, and so þai do yerelie vnto þis day.

Lena impetrat quod petit. Infra de oratione.

Letania cantari<sup>1</sup> debet. Supra de cantu, vj.

28

#### CCCCXXXIX.

Leprosus. Leprosis servire est deo servire.

Theobaldus, þat was þe noble Erle of Campanye, with grete  
 deuocioȝ woldȝ visit layser howsis, and beforȝ his castell-yate  
 þer dwelte a layser. And þis lordȝ had in condicioȝ, þat als ofte as 32

<sup>1</sup> MS. cantaria.



he come be his howse away he wolde go in & wassh hys fete & giff  
 hym almos. So it happend afterward þis layzer dyed & was berid,  
 & þe erle wiste [*not*]. So hym happend afterward com be þis  
 4 howse & wiste not at þe layzer was dead, bod he went in as he was  
 wunt to do, & þer he fand, not þe layzer, bod Almyghti God in þe  
 layser clothyng, and he did hym serves as he was wunte to do;  
 and in his harte he felid a grete swetnes. And when he was gone  
 8 furth, one of his men tolde hym þat þis layzer was dead & berid  
 in suche a place. And als tite as he harde þis, þis trew man  
 thankid Almyghty God, whome þat he adlid to serve in His awn  
 presens; and afterward he servid Hyrn ofter in his membres.  
 12 *et c<sup>o</sup>.*

## CCCCXL.

*Leprosi servire credens deo servit.*

In Frawnce þer was a man of grete mekenes & mercie, &  
 inspeciall vnto layers, vnto so mekull þat wharesom-evur he  
 16 mett þaim he wolde giff þaim almos. So on a tyme hym happynd  
 to mete a man þat was passand horrible lepre, & wolde hafe giffen  
 hym almos. And he said; "Nay, I will no money. Bod I pray  
 þe wye þe filthe fro my nease." And þis man, furste with  
 20 his fynger & syne with his sarke skirte, wypid it als softlye as  
 he cuth. Þan þe layer man sayd; "I may not suffer so mekyll  
 sharpnes, & þerfor I pray þe lykk it away with þi tong." And he  
 neuer-þe-les, þuf all his natur vggid þer-wit, yit he lykkid it away  
 24 with his tong. And sodanlie oute of þe layzer nese in-to his mouthe  
 þer fell ij precious stonys<sup>1</sup>, & furthwith, evyn at he say, þis layer  
 stevend vp vnto hevyn. *et c<sup>o</sup>.*

*Leprosi specie deus hospicio recipitur. Supra de*  
 28 *hospicio.*

*Leticiam aliquando gerit paupertas, et diuicia tristi-*  
*ciam. Supra de diuicijs.*

*Lex. De Lege, et c<sup>o</sup> 2.*

<sup>1</sup> Lat. MSS. Subito gemma precio-  
 sissima in os suum de naribus leprosi  
 cecidit, et, ipso uidente, ad celum

ascendit.

<sup>2</sup> A discourse on Law omitted here.

CCCCXLI.

*Leges imperatorum debent obseruari.*

Commestor Mallius Torquetus<sup>1</sup>, pat was a conselur of Rome, when he had betyñ his soñ with a wand, he strake hym with ane ax, becauce he faght with his enmys agayns þe commandment 4 of þe concelurs; & neuer-þe-les yit he ouer-come þaim. *et c<sup>o</sup>.*

*Leges quas imperatores faciunt eciam ipsi observare debent. Infra de prelato.*

CCCCXLII.

*Liberalitas. De Liberalitate.*

8

Lantigonus<sup>2</sup>, pat was kyng of Macydony, on a tyme when a pure mañ<sup>3</sup> askid hym a peny, he ansswerd agayñ & said pat it was mare þañ a pure mañ<sup>4</sup> sulde aske. And þañ he askid hym a halpeny, & he ansswerd agayñ & said; "It is les þañ it semys 12 a kyng for to giff." And Senec stude by & saw, & he said þis was a fowle cauillaciō, when he mot nowder se þe kyng giff þe pure mañ a peny, nor þe pure mañ resayfe a halpeny of þe kyng; ffor þer is no þing so mekull made of as is pat þyng pat a mañ giffis 16 with his gude wyth. *et c<sup>o</sup>.*

CCCCXLIII.

*Iterum de Liberalitate.*

We rede of þe Emperour Titus, how pat he was so liberañ of gifte pat on a day when no mañ come & askid hym noght, 20 he sayd at evyñ vnto hys meñ; "O, ye frendis! This day hafe I loste!"

*Liberacio. Liberat Maria incarceratos. Infra de Maria, ij.*

24

<sup>1</sup> Harl. MS. Manlius Torquatus.

<sup>2</sup> Lat. MSS. Antigonus.

<sup>3</sup> Lat. MSS. amicus.

<sup>4</sup> Lat. MSS. plus esse quam amicus deberet petere.

Liberant diuersi sancti diuersos. *Supra et infra in locis suis.*

Libido. *Infra de muliere.*

4 *Lingua mala multum est detestabilis. Supra de excommunicacione.*

*Lingua aduocati est venalis. Supra de Aduocato, iiij.*

*Lingua mala turbat multos. Supra de Iracundia, iij.*

CCCCXLIV.

8 *Locucio. Loqui non debent religiosi de rebus pertinentibus<sup>1</sup> ad uitam.*

When a meneya<sup>2</sup> of brether war at a calacion & þai spak to-gedur of pingis þat perteynyd<sup>3</sup> vnto þe bodie, þer was one alde man  
12 emang þaim þat hyght Corpreys. & he rase & went away, & knokkid<sup>4</sup> on his breste & said; “Wo is þe, Corpres! For þou levis þase pingis þat God commandid<sup>5</sup> þe, þat is to say, meknes & paciens & sike oper thingis lyke, and<sup>6</sup> spekis nothyng of swilk pingis  
16 as God askis of þe.” *et c<sup>o</sup>.*

CCCCXLV.

*Loquendum est de rebus pertinentibus ad saluacionem anime et edificacionem proximi.*

On a tyme when Saynt Petur prechid<sup>7</sup> þer was som þat wolde  
20 mofe vnto hym vnprofitable questions, & þan he wolde say vnto þaim; “þe tyme is shorte, & þe dome of God drawis nere, & þerfor befor al thyngis latt vs seke how & of what maner of wise we sulde doo to gett vs euer-lastand life.”

CCCCXLVI.

24 *Loquentes multum verba stulta puniuntur.*

Som tyme þer was a non þat was chaste of bodie, bod sho wold<sup>8</sup> nott restrene hur tong fro fowle langwage; so hur happend to dy

<sup>1</sup> MS. *impertinentibus.* Harl. MS.  
as above.

<sup>2</sup> MS. *meneza.*

<sup>3</sup> Harl. MS. *et loqueris de hijs que deus non requirit a te.*



& be berid in þe kurk. And opoñ þe night after, he þat kepide þe kurk saw hur broght befor̃ ane altar & cut in sonder evyñ be þe myddeste. & þe [tone] parte was burnyð and þe toder parte putt in þe grafe agayñ; and oñ þe mor̃n þai mot se þe prynte 4 apoñ þe merbyft̃ stonys, like as a womañ had bene bodelie burnyð þer.

*Loquendum non est indifferenter coram omnibus.*

*Supra de augurio* <sup>1</sup>.

8

*Loqui non debemus de defectibus aliorum.* *Supra de iudicio, iij* <sup>2</sup>.

*Loquendum est semper caute et non est demon denominandus.* *Supra de demone.*

12

#### CCCCXLVII.

*Loquendum non est nimis superbe.*

In þe iiij yere of Iustinyañ was þer ij bisshoppis, and þer enmys come oñ þaim & pullid̃ þer tongis oute of þer hedis. Afterward̃ be revelacioñ þai wer restorið vnto þer tongis & mot speke, & did̃ 16 many meracles. So at þe laste þai begañ to wax prowde of speche, and onone, as God wold̃, þai wex bothe doñ, & did̃ neuer meracles after. And Saynt Gregoř tellis in his ‘Dialoggis’ þat þe tone of þaim fell̃ vnto þe syñ of lichorie, & heř-for̃ God deprivid̃ hyñ 20 of meracles-doyng; and þe toder of þaim fell̃ vnto pride, & loste all̃ þe vertue of his meracles-doyng.

#### CCCCXLVIII.

*Lucrum quod cito acquiritur cito expenditur.*

Ther̃ was soñ tyme in a cetie a passand̃ curios barbur, and for 24 euer-ilk man þat he shufe he tuke a peny, and at þe weke-end̃ he mot pay for his burd̃ & putt in his purs ij or iij shelyng. So hyñ happend̃ oñ a tyme to here tell̃ of a noder cete þat barburs tuke for ilk mañ shavyng in a shelyng, and he tuke his instrumentis 28

<sup>1</sup> MS. augurio.

<sup>2</sup> MS. i.

with hym & poght he wolde go dweñt per. Not-withstondyng,  
 or he went, all pat evur he gatt of his wynnyng he spendid it  
 & made hym mery perwith. So he come vnto pe toder cetie  
 4 & sett vp his crafte, & on pe furste day he gatt mekull money.  
 And he was fayn perof & wente vnto pe bowcherie & thoght  
 to by hym flessch vnto his supper, & it was spitefull dere, and  
 so with-in a while he consevyd pat, if all he tuke neuer so mekull  
 8 for a mans shavyng, yit his meat & his drynke koste so mekull pat  
 he mot not spare no syluer bod spendid it euer as he gatt it. And  
 pan he vmthoght hym & said vnto hym selfe; "I spend all  
 my wynnyng of my meatt & my drynk & can not safe a peny,  
 12 puf all I take a shelyng for a shavyng, and when I tuke bod  
 a peny for a shavyng, I couthe wele spar som syluer euer-ilk day,  
 & now I can not so, for here I may not get my lyfelod." And he  
 gatt his gere to-gedur & went agayn vnto pe toder cetie & right  
 16 not in his purs.

## CCCCXLIX.

## Ludus debet esse honestus.

When Altibiades Socrasticus was with ane eame of his &  
 lernyd pe vij sciens liberall, his<sup>1</sup> eame gaff a tromper a trompe pat  
 20 is callid Tibia, to thentent pat he sulde lern his cossyn to trompe  
 perwith & to syng perwith, ffor in pat contre it was a common  
 mynstralecy. And he sett pis trompe to his mouthe & began  
 to blaw, & it was foyste & ill-saverd & garte hym make grete  
 24 chekis, & as hym poght, it deformyd his face when he blew perin.  
 And her-for he keste it fra hym & brak it. And be exsample of  
 hym, pat he luffd it nott, he chargid all pe contre per he dwelte  
 afterward pat pai sulde neuer vse pat mynstralcie, and so pai vsid  
 28 it neuer vnto pis day.

## CCCCCL.

## Ludit miles ad taxillos cum demone.

In pe Cetie of Susa, with-in pe dioces of Cola, per was a  
 knyght, and he was so giffen vnto playing at pe dice, at nyght

<sup>1</sup> MS. he.

& day he was evur redie to play with any pat wolde com̄; and he was passand fortunat in playing & temyd many mans purs. So on̄ a nyght þe devuſſ come in a mans liknes & desyrid̄ to play with hym̄, & he went in-to þe howse with hym̄, & a grete sakett full of 4 mony in his hand; & þai played to-gedur to þis knyght had nere-hand̄ loste all þe mony þat he had. And þis knyght, when̄ he had loste, began̄ to wax angrie & said; "Þou erte þe devuſſ, hope I." And þan̄ þe toder said; "Now we hafe played enoghe, and vs bus 8 now go." And he take þe knyght be þe nekk & drew hym̄ oute purgh̄ þe thakk of þe howse. And his body breſte & his bowels cleuyd̄ on̄ þe sclathe stonys. And on̄ þe mor̄n his bowels was fōn̄, bod what at wurthed of þe bodie cuthe neuer man̄ tell to þis 12 day, & þai went & berid̄ his bowels.

Ludus avium in hoc seculo punitur. Supra de Aue.  
Lupi confessoris. Supra de Amore.

## CCCCLI.

Lupus puellam invasit.

16

We rede how on̄ a tyme a wulfe ouercome a damyseſſ & gatt hur be þe arm̄ in a town̄, & sho cryed̄ faste; & euer when̄ sho cryed he wolde strenne hur sore, & when̄ sho held̄ hur tong he sparid̄ hur. Notwithstandyng he haylid̄ hur vnto þe wud̄ vnto a noder wulfe 20 þat had a bane stykkand̄ in his throte, and he was gretely turment per-with & he gapid̄ wyde. & þe<sup>1</sup> damyseſſ saw þe bane stik in his throte, & sho put in hur hand̄ in his mowthe & pullid̄ it oute. And he & his felow broght hur agayn̄ vnto þe town̄ safe 24 & sownd̄, & lowtid̄ vnto hir and went per wayes. *et c<sup>o</sup>.*

## CCCCCLII.

Lupa vindicauit quantum potuit.

In companye scolers on̄ a tyme had remedy & went to play þaim, & þai fande in þe wud̄ a wulfe den̄; & þer was wulfe-whelpis 28

<sup>1</sup> After þe, j, *erased.*



perin, bod *per* dam was away. So one of pies scolers cut of all pe fete of pe wulfe-whelpis, and when pe scolers was gone pe wulfe come vnto hur den and fand hur whelpe fete cut of. & sho gat  
 4 oute & folowid opoñ pies scolers, and sho sewid aloneli on hym pat did pe dede. And he was passand ferd & clambe vp in-to a tre, and when sho saw sho mot not gett hym, sho began to skrape & grafe abowte pe rowte with hur naylis. & when sho saw  
 8 sho mot not so com to hym, sho cryed & gaderd samen a grete meneya of wulvis to helpe hur. And in pe mene-while pe scolers tolde men in pe town, and pai come oute with clubbis and staffis & flayed pies wulvis<sup>1</sup> away, & broght pis scolar hame emyddeste of  
 12 paim all. Pe wulvis folowid paim offerrom, bod sho aloneli come evur on paim & wolde not lett for paim all, bod come rynand in emang paim & gatt pis scolar be pe nekk, & onone sho werid hym. And pai fell vpon hur & slew hur. *et c<sup>o</sup>.*

## CCCCLIH.

16 *Luporum more currit et vlulat aliquis.*

Petrus de Lombardia tellis & says; "I saw ans a yong man pat was borñ in Fraunce & broght vnto he was at mans age<sup>2</sup>, and he cuthe gang on his fete & his handis as a beste and crye like  
 20 a wulfe."

*Lupanari expositam virginem custodiuit deus. Infra de virgine.*

## CCCCLIV.

*Luxuria multa mala facit.*

24 In pe Cetie of Susace was per a womman pat keste hur harte hugelie on a clerk pat had fayr een, to hafe at do with hym, vnto so mekull at sho said vnto hym; "And þou wilt hafe at do with me all my gude sal be thyne." And he excusid hym & wolde nott.  
 28 And sho saw pat & went vnto pe iustis & accusid hym, & said he

<sup>1</sup> MS. wufvis.

<sup>2</sup> Harl. MS. educatus vt more

*luporum semper ad manus et pedes scinit currere atque ululare.*

wold' hafe oppressid' hur. And þe iustis sente for hym & dampnum<sup>1</sup> for lichori vnto prison. And sho contynod still in hur fals syn & luste, & gatt a styte & clamd vp at a hy wall to a wyndow of þe prison, & clambe our & lepyd down vnto hym & laburd' hym<sup>4</sup> to hafe att do with hym, and he wolde not grawnt vnto hur. And als tyte as sho was foñd with hym þai went & tellid' þe iudgies, and þai trowid' he had bene a wyche & vsid' sorcerye, & demyd' hym to be burnyd', and so he was. & when his ribbys was burnyd' þat 8 men myght se his longis, he began to syng "Ave Maria," at all folke hard. And onone one of þe wommans cussyns putt a grete colle in his mouthe & said; "I sail putt away þi prayers." & with þat he worod' hym; & his bonys war berid' in þe felde<sup>12</sup> & did many grete meracles. And now vpon his grafe is þer made a wurthi kurk.

*Luxuriosa mulier. Infra de muliere, iiij.*

CCCCLV.

*Luxuriosa mulier conceptum infantem necat.* 16

We rede of a non of þe dioces of Colan, and sho consevid' & bare a child' & when it was born she slew it. So afterward' hur happend sail seke & was bownd to dye, and sho shrafe hur of all hur syns outtakyn þis syn of þe slaying of hur childe; and þan sho<sup>20</sup> dyed. So afterward' sho apperid' vnto a cussyn of hers at prayed for hur, and sho bare in hur armys a burnande childe, & said; "þis childe I consevid', & when it was born I slew it. & þerfor euer I mon bere it abowte & it is a passand' byrmand' fyre vnto me.<sup>24</sup> And if I had bene shrevyn þerof I had had grace, & now I mon hafe none for I am dampnyd."

*Luxurie peccatum committunt eciam religiosi, vt hic et supra et infra diuersis locis.* 28

*Luxuria religiosos religionem relinquere facit. Infra de Maria, vij.*

<sup>1</sup> *For dampnatus est ?*

## CCCCLVI.

Luxoriosam mulierem diabolus ad infernum  
portauit.

We rede of a *prestis* concubyne, þat when̄ sho was bownd to dye  
 4 sho cried opoñ þaim at was aboute hur with grete instans, & bad  
 þaim gar make hur a payr of hy bottois & putt þaim oñ hur leggis  
 for þai war passand<sup>r</sup> necessarie vnto<sup>1</sup> hur, and so þai did<sup>r</sup>. And  
 opoñ þe night after þe mone shane bryght, and a knyght & his  
 8 *servand<sup>r</sup>* was rydand<sup>r</sup> in þe feldis to-gedur, and *þer* come a wommañ  
 rynand<sup>r</sup> fast vnto þaim, cryand<sup>r</sup>, & prayeð þaim helpe hur. & onone  
 þis knyght light & betaght his mañ his hors, & he kennyð þe  
 wommañ wele enogh, & he made a cerkle abowte hym̄ with  
 12 his swerd<sup>r</sup>, & take hur in vnto hym̄; & sho had nothyng oñ  
 bod hur sarke & pies buttois. And belife he harde a blaste of  
 ane vgsoñ horn̄ at a hunter blew horrible, & huge barkyng of  
 hundis, and als sone as þai hard<sup>r</sup>, þis wommañ was passand ferde.  
 16 And þis knyght spirrid<sup>r</sup> hur whi sho was so ferð, & scho tellid<sup>r</sup> hym̄  
 all; and he light & take þe tressis of hur hare & wappid it straye  
 abowte his arm̄, & in his right arm̄ he helde his swerd<sup>r</sup> drawen.  
 And belife þis hunter of hell come at hand<sup>r</sup>, & þañ þis wommañ  
 20 said<sup>r</sup>; “Lat me go, ffor he commys.” And þis knyght held<sup>r</sup> hur  
 still, & þis wommañ pullid<sup>r</sup> faste & wolde hafe bene away. So at  
 þe laste sho pullid<sup>r</sup> so faste at all hur hare braste of hur heade,  
 & sho rañ away & þis fend<sup>r</sup> folowd<sup>r</sup> after & take hur, & keste hur  
 24 ouerthwarte behynd<sup>r</sup> hym̄ oñ his hors at hur hede & hur armys  
 hang down̄ oñ þe ta syde, & hur legis oñ þe toder syde. & þus,  
 when̄ he had his pray, he rade his ways, and be þañ it was nere  
 day. & þis knygh[ht] went in þe mornyng vnto þe towñ, & he  
 28 fand<sup>r</sup> þis wommañ new dead<sup>r</sup>, & he teld<sup>r</sup> all as he had sene, & shewid<sup>r</sup>  
 þe hare at was wappid<sup>r</sup> abowte his arm̄. And þai lukyd<sup>r</sup> hur head<sup>r</sup>  
*þer* sho lay, and þai fande how all þe hare was plukkid<sup>r</sup> of  
 be þe rutis. And þis happend<sup>r</sup> in þe bisshoppryk of Magen-  
 32 tyne.

<sup>1</sup> After vnto, h, erased.



## CCCCLVII.

*Luxoriosam mulierem canes dentibus  
comminuerunt.*

In þe dioces of Coleyñ *per* was a yong damyselþ þat was rakles & lichoros. So at þe laste, after grete sekenes, hur happend to 4  
dye, and as sho lay nakid' oñ þe flure, couerde with a shete, all þe  
doggis of þe towñ come samen into þe howse, & drew of þe shete  
and pullid' hur all to gobettis so þat vnnethis þe husbandis<sup>1</sup> myght  
dyng þaim away. And þañ þai gaderd' samen þe pecis of hur body 8  
& berid' it. And þe dogis come agayñ vnto hur grafe & skrapid'  
vp þe pecis agayñ, & bate þaim as þai did' befor' in sonder, & faght  
ilk one with oper als faste as þai myght, to þai had all etyñ hur for  
oght at any mañ cuthe lett þaim. 12

*Luxuria inter alia peccata impedit confessionem.  
Supra de contricione.*

*Luxuria eciam a sene difficile vincitur. Supra de  
Andrea.* 16

*Luxurie possunt adaptari ea que supra dicuntur de  
adulterio, Andrea, carnis temptatione et forni-  
cacione*<sup>2</sup>.

*Macharij Abbatis. Macharij humilitas demonem*<sup>20</sup>  
*confundit. Supra de humilitate.*

*Macharius*<sup>3</sup> *de occisione culicis*<sup>4</sup> *se mordentis peni-  
tenciam egit. Infra de vindicta.*

*Macula nocet homini multipliciter*<sup>5</sup>. *Supra de*<sup>24</sup>  
*debito.*

*Machometi. Supra de deceptione, j.*

<sup>1</sup> *After husbandis, þe h, erased.*

<sup>2</sup> *MS. et infra de fornicacione.*

<sup>3</sup> *MS. Macharij.*

<sup>4</sup> *MS. Harl. pulicis. MS. Arund.  
culicis.*

<sup>5</sup> *MS. multiplex.*

## CCCCLVIII.

Magdalene *precibus filius procreatur et nutritur per ipsam, et mater a morte eius meritis suscitatur.*

We rede ex '*Legenda Lombardica*' how þe Duke of Marsilie  
 4 & his wife purgh techyng and prechyng of Marie Magdalen war  
 turnyd vnto þe faith; and þai had no child; & þai prayed vnto hur  
 at þai myght hafe a childe. So his wife happend to be grete *with*  
 childe, and Mary Magdalen markid þaim bothe *with* þe cros, for þai  
 8 desyrid to see Saynt Petur þe appostell, & to be enformyd of hym;  
 and þe wife was grete & wolde nott lefe hur husband. So as þai  
 wer vppon þe se it fell a grete storme of wedur, so mekull at  
 þai all, & in speciaill þis womman *with* childe, war passynglie  
 12 trubbled & dissesid, vnto so mekull þis womman was delyver  
 of a childe & dyed. & when þis childe was born it laytid after þe  
 moder papp, & wepid and made grete murnyng. And þe fader  
 perof wepid & said vnto hym selfe; "Allas, wriche! þou desyrid  
 16 a childe & now þou hase loste bathe þe moder perof and þe childe."  
 And þe shipmen wolde hafe casten hur bodie into þe see, and hur  
 husband gatt grawnte of þaim at sho sulde be had to land, & so  
 sho was; & hur husband laid hur per wappid in a mantyll dead, &  
 20 hur childe whik in hur arm. And þan he said *with* grete wepyng;  
 "O þou Magdalene! Wold God þou had neuer comen vnto  
 Marsilie, and wold God my childe had bene born per. Bod þat  
 I purchasid be the, I betече it to God & þe to kepe." And so he  
 24 went vnto þe shupp agayn & come vnto Rome vnto Saynt Petur,  
 and told hym all þe case. And Saynt Petur comfortid hym &  
 said vnto hym þat God was of power to turn his sorow into ioy. And  
 he informyd [*hym*] in þe faith, and shewid hym all þe conuersacion  
 28 of Criste, & þe placis of His passion; & he went agayn vnto shipp.  
 And after þe space of ij yere afterward he landid at þe same place  
 per he lefte his wyfe, and he was war of a little childe per on  
 þe see-bank, playing hym *with* little stonys, and he had grete  
 32 mervall what it was & went perto. & onone as þe childe saw hym  
 & had neuer sene man befor, he ran vnto his moder breste, &

crepid' vnder-nethe þe mantyfl & hid' hym. And when his fadur  
 come at hym & lifte vpp þe mantyfl & fand' it was a fayr, whilk  
 childe, "O þou, Marie Magdalen!" he said, "how happy war I if  
 my wyfe war now on life & myght go home *with* me into myne 4  
 awn contreth, for I know wele enogh at þou, whilk hase nurissid'  
 my childe, is of power to rayse my wife fro dead'to life, & þou wilt."  
 And at pis wurd' þe womman was olife & rase vp, and said;  
 "O, þou Magdalen! þou erte of grete merett, whilk þat in my 8  
 chilyng was medwife vnto me, & evur syne hase helpid' me in all  
 my nedis!" And when hur husband' hard' hur speke, he was  
 fayn & sayd'; "Womman, liffis þou?" And sho ansswerd'; "Ya,  
 & I hafe [*bene*] *with* þe in euerilk place *per* þou hase bene." And 12  
 sho tellid' hym all & faylid' neuer a wurd'. And þan þai all samen  
 wente hame vnto Marsulie, *per* awn contrey. And when þai come  
 at home þai fell on kneis befor Marie Magdalen & thankid' hur  
 hertelie, & tolde hur all how it had happend' þaim. 16

## CCCCLIX.

## Magdalenam angeli ad celum eleuant.

We rede in '*Legenda Lombardica*' how, on a day, Marie  
 Magdaleyn in þe vij canon howris was liftid' vp in-to þe ayre *with*  
 angels, and *with* hur bodelie eris sho hard' glorios sangis of hevynlie 20  
 companys, þu[r]gh þe whilk euerilk day sho was fed, & wyth þe same  
 aungels had in-to þe ayr & broght down agayn, so þat sho mysterd'  
 nor desyrid' no bodelie meat. So opon a day *per* was a solitarie  
 preste at dwelte bod a little pine, and *with* his bodelie een he saw 24  
 how sho was daylie liftid' vp into þe ayr *with* angels, & *per* holden  
 ane howr space, & how angels *with* mery sang sett hur down  
 agayn *per* sho was.

## CCCCLX.

## Magdalena deuotos sibi ad penitenciam adducit. 28

We rede in '*Legenda Lombardica*' how *per* was in Flandres  
 a clerk þat hight Stephan, & he fell vnto so grete syn & folie



so pat he vsid̄ to do all maner of folie, bod he wold̄ nowder do nor here nothyng pat was gude. Neuer-pe-les he had grete deuocion̄ vnto Marie Magdaleyn̄, & wurshuppīd hur day & fastid̄ hur evȳn, 4 and wold̄ go in pylgramege vnto hur grafe. So on̄ a tyme sho aperid̄ vnto hym̄ in lyknes of a fayr womman̄, bod sho had wepyng een̄, and sho said̄ vnto hym̄; "Stephan, whi duse pou itt dedis agayn̄ my gude merettis? Whi ert pou not movid̄ with no com- 8 punccion̄ for pi syn̄? And I hafe prayed so hartlie for pe sen̄ pou had deuocion̄ vnto me, and perfor̄ rise & forthynke pe, for I wilt not forsake pe to pou be recownceld̄." And fro thens furth he felid̄ so mekull̄ grace yett in hym̄ pat he forsuke pis werld̄, & tuke hym̄ 12 vnto religion̄ & shrafe hym̄ & did penance, & lifid̄ a gude life & died̄ a holie man̄. And when̄ he dyed̄ Mari Magdaleyn̄ was sene at his dying, & had his sawle vnto hevyn̄ in ane angeil̄ lyknes.

Magistro est exhibenda reuerencia. Infra de peti- 16 cione.

Magistro possunt adaptari que dicuntur de doctore et predicatore.

Magus multa signa facit. Infra de Simone Mago.

20 Magus arte sua multos decipit. Supra de decepcione.

# CCCC LXI.

Mansuetus homo ab omnibus diligitur.

We rede in pe Cronicles how Titus pe Emperour was fust̄ of all virtues, to so mekull̄ he was callid̄ pe delitis of all mans kynd̄; 24 and pai patt war convicte of coniuracion̄, he tuke paim<sup>1</sup> to familiarite & forgaff paim, & he wolde deny nothyng to no man̄ pat askid̄ hym̄, becauce he wolde at no man̄ went hevylie fro hym̄, & pat day hym̄ thocht was loste at he gaff no thyng on̄.

28 Mansuetus iniurias remittit. Infra de paciencia, ij.

Malicia sacerdotis non polluit sacramentum. Infra de sacerdote, ij.

<sup>1</sup> After paim, toke, erased.

Malicia societatis nocet eciā bonis. Infra de societate, i et iij.

Malicia mulieris multa mala facit. Infra de muliere, ix et x.

Malicia mulieris quandoque in caput suum reuertitur. Infra de muliere.

### CCCCLXII.

Maria deuotis sibi eciā honorem mundi procurat.

We rede in 'Our Ladie Meracles' how som tyme per was a noble 8 knyght of Kurkby pat was deuowte vnto our Ladie, and on a tyme as he went vnto pe were, he went in-to ane abbay pat was fowndid of our Ladie & was in his way, & per he hard mes. And when ilk mes was done after oper, & he for wurshup of our Ladie wold not 12 go or he had hard paim all, at pe laste he wente furth of pis abbay & hastid hym vnto pis turnament. He mett meneya command fro pe turnament, & all was done; pai said at he had foghten manlelie in pe bateil & born hym passand wele. And pai stude still vnto 16 all come aboute, & ilk man with a hale voyce commendid & said he had foghten wurthelie. And per come som & offerd paim vnto hym & said pat he had taken paim prisoners in pe bateil. So pe man was discrete and pursevid how our Ladie had rewardid hym, 20 & he gaff vp all werldlie pingis & servid hur Soñ & hur euer after whils he lifid.

### CCCCLXIII.

Maria incarceratos liberat.

We rede in hur 'Meracles' how per was a wedow pat had 24 no childe bod a soñ, whilk pat sho luffid passandlie. So on a tyme hym happynd to be taken with his enmys and putt in prison, and his moder was passand deuowte vnto our Ladie & made hur prayers hertlie vnto hur for hur soñ. And so sho saw at it profettid nott, 28 & sho wente vnto pe kurk per our Ladie was berid, and per was a

fayr ymage of our Ladie with hur Soñ opoñ hur kne, and be hur one sho sett hur down̄ oñ hur kneis & said̄ vnto our Ladie oñ þis maner of wyse; “Thow blissid̄ Ladie! I hafe ofte prayed vnto  
 4 þe for my soñ, & þou hase not hard̄ me, & perfor̄ as my soñ is takyñ fro me, so sañ I take þi Soñ fro the, & kepe hym̄ in wed for my soñ.” & sho tuke away þe ymage of our Ladie Soñ þat  
 8 satt oñ hur kne & had it home, & wappid̄ it in a clene shete, and putt it in hur arke & lokkid̄ it, & was ioyfull & trowid̄ sho had a gude wed for hur soñ. And oñ þe night after, our  
 Ladie apperid̄ vnto þe yong man̄ and lowsid̄ his fetters, & oppend̄ hym̄ þe prison̄ dure & lete hym̄ furth & sent hym̄ vnto his moder,  
 12 and bad hym̄ say vnto his moder þat sho suld̄ bryng hur hur Soñ<sup>1</sup> agayñ for sho had sent hur hurs. And þis yong man̄ come vnto his moder & tellid̄ hur all how our Ladie had delyuerd̄ hym̄. And sho was passand̄ fayñ, & bar̄ agayñ þe ymage-childe vnto þe kurk  
 16 and said̄, “Blissid̄ Ladie, I thank þe at þou hase giffen̄ me my soñ agayñ, & behold̄, lo, I bryng þe thyne agayñ.”

## CCCCCLXIV.

## Maria deuotos sibi a morte liberat.

We rede in hur ‘Meracles’ how som tyme þer was a thefe, & he  
 20 had a grete deuocion̄ vnto our Ladie, & said̄ hur salutacion̄ oft vnto hur. So at þe laste he was takyñ with thift & hanged̄, and our Ladie come & held̄ hym̄ vp iij dayes, hur awñ handis, so þat he felid̄ no sare. So þai þat hanged̄ hym̄ happend̄ be cace  
 24 to com̄ by hym̄ away, & fand̄ hym̄ mery and̄ liffand̄, and þai trowed̄ he had̄ not bene wele hanged̄. & þai wer̄ avysid̄ to hafe stykkid̄ hym̄ with a sward̄ as he hang, and as þai wold̄ hafe stryken̄ hym̄, our Lady putt it away with hur hand̄, so at þai  
 28 noyed hym̄ noght. And he told̄ þaim how our Ladie helpid̄ hym̄, & þai tuke hym̄ down̄ & lete hym̄. & he went vnto ane abbay & þer servid̄ our Ladie ewhils he liffid̄.

<sup>1</sup> MS. Sons.



## CCCCLXV.

Marie virginis horas deuote dicentes per ipsam  
a miserijs seculi liberantur.

We rede in hur 'Meracles' how *per* was a deuowte clerk, and euer-ilk day he wolde say deuotelie þe howris of our Ladye. So 4 his fadur & his moder dyed, and he was *per* heir & had a grete heritage. So he was compellid' & cownceld' be his frendis to take hym a wyfe, and so he did. & on þe day at he was wed, as he went hamward' fro þe kurk, *per* was ane abbay of ou'r Ladie in 8 his way, & he had forgetten to say his howris & went into þe abbay to say þaim, & sett hym down on his kneis befor ou'r Ladie & said þaim. And sodanlie ou'r Ladie spak to hym & said; "O, þou fule, & vnwise clerk! Whi forsakis þou me, þi best 12 frend<sup>1</sup>, & takis a noder spowse?" And with þis wurdis he was gretlie compuncte & went hame & made a nend' of his weddyng. & att evyn he lefte his wife & all his lifelod', & went vnto þe abbay & made hym a monke, & seruid' God & our Ladie all his life. 16 et c<sup>2</sup>.

Marie placet missa de eadem<sup>2</sup> dicta. Infra Thome  
martiris, v.

## CCCCLXVI.

Marie se commendans ab incendio liberatur. 20

We rede in hur 'Meracles' of a man & a womman þat wunte nere þe cetie of Lugduñ, abowte þe yere of our Lord M. C., & þai had no childe bod a doghter. & þai marið hur with a yong man, & þai helde hym in *per* howse, & þe moder luffid' hym als wele as 24 sho did hur awn doghter. And kurste tongis said' þat sho luffid' hym not aloneli for hur doghter sake, bod rather becauce sho lete hym lig by hur in-stede of hur doghter, & sho hard' tell *per* off & was ferd' þat sklanderð sulde rise of hur betwix hym & hur, and 28

<sup>1</sup> MS. frendis.<sup>2</sup> MS. eo.

privalie scho slew hym when hur husband & hur doghter war away, & layd hym in hur doghter bed. So in þe mornynge, as þai satt at dener sho had hur <sup>1</sup> doghter go wakynd hur husband, & byd  
 4 hym rise. And sho went & fand hym dead, & cryed, and sho & þe moder made bathe mekull sorow; neuer-þe-les sho forthoght hur perof, & wente vnto þe preste & shrafe hur, & tolde hym all how sho had done. So afterward þis womman & þis preste fell at  
 8 debate, and he disclanderd hur & tolde hur cownceit, & vpbrayed hur perwith. And when it come to knowlege of þe yong man fathir & his moder, thai garte take hur & bryng hur befor a iustis, & per sho was demyd to be byrnyd. And scho wepyd & betuke hur  
 12 vnto our Ladie. And when þe fyre was kyndled abowte hur, sho stude still vnhurte, and hur enmys kyndled þe fire ner hur & it profetid þaim noght. So þai take forkis & stowris & thruste hur down with, & it stedið þaim of noght. And þan þe iustis had  
 16 grete mervell & beheld hur graythlie, & he cuthe se no takyng of burnyng on hur, bod aloneli wowndis þat sho had with þe forkis & þe stowris. So sho was takyng furth & led hame, & balmyd & refresshid; and with-in iij dayis after sho, perseuerand in grete  
 20 lovyngis of our Ladie, gaff vp hur gaste, and passid vnto Almighty God.

## CCCCXLVII.

## Maria ad se confugientes deo reconciliat.

We rede in hur 'Meracles,' þat aboute þe yere of our Lord  
 24 CCC vij<sup>2</sup>, in þe land of Cecilie, [*was*] one þat hight Theophil, at was chauncelur vnto a bisshopp, & was wise & gracious. So on a tyme he was putt oute of his offes, and her-for he fell in a grete sorow & a dispayr. And so hym happend speke with þe deuill,  
 28 and be command of hym he forsuke Criste & His moder, & he renounced his faithe, and herefor he made hym a cyrographatt wretten, & selid it with his awn ryng. And when it was selid he delyverd it vnto þe deuill, and band hym to do hym serves whils  
 32 he liffid. So with-in a while after, be procuryng of þe fend, he was

<sup>1</sup> MS. our.<sup>2</sup> Lat. MSS. xxxvij.

restorid' agayn vnto his offes. So after hym forthoght, and callid' opoñ our Ladie, & made his prayer vnto hur; & sho apperid' vnto hym and blamyd' hym for þat at he had done. And be hur commandmend [*he*] forsuke þe devuñ and tuke hym vnto God & our 4 Ladie, and he was broght befor' a iustis. And þe devuñ shewid' þis cirographatt, and our Ladie tuke it fro hym & laid it oñ Theophilt breste, *per* he was slepand'. And when he wakid' he fand' it, & was passand fayn *per*-of, and evyn opynlie, befor' þe 8 bisshopp & all þe peple, he stude vpp & confessid' hym. And all men had grete mervayle *per*-off, & he did his penans þat was ioyned hym *per*for, & with-in a while after he decesid' & made a gude endyng. 12

Marie salutacio causa est miraculi post<sup>1</sup> mortem.

*Supra de annunciacione dominica.*

Maria protegit a combustione. *Supra de eukaristia.*

Maria liberat de infamia. *Supra de infamia, ij, et de 16 abbatissa, j.*

Maria ordinem predicatorum attulit. *Supra Domini, iij.*

Maria deuotis sibi in necessitate adiuuat. *Supra de 20 familiaritate.*

Maria horas de se dicentibus apparet in morte. *Supra de horis, ij.*

Maria consolatur suos. *Supra de consolacione. 24*

### CCCCLXVIII.

Maria officium seruitorum suorum eis absentibus implet.

Som tyme *per* was a non þat hight Betres, a passand fayr womman, & sho was sacristan of þe kurk and sho had grete 28 deuocion vnto our Ladie; and oft sithis men desirid' hur to syn.

<sup>1</sup> After post, p, erased.



So at þe laste sho consentid vnto a clerk at go away with hym  
 when comlyn was done, and or sho yode sho went vnto ane altar  
 of our Ladie & said vnto hur; "Lady, as I hafe bene deuoute vnto  
 4 þe, now I resigne vnto þe pies keyis, for I may no langer susteyn þe  
 temptacion of my flessch." & sho laid þe keyis on þe altar &  
 went hur wayes vnto þe clerk. And when he had defowlid hur,  
 with-in a few dayes he lefte hur & went away; & sho had nothyng  
 8 at liff on & thoght shame to gang home agayn vnto hur clostre,  
 and sho fell to be a common woman. And when sho had liffid in  
 þat vice xv yere, on a day sho come vnto þe nonrie yate, & askid  
 þe porter if he knew evur a non in þat place þat hight Betres, þat  
 12 was sacristan & keper of þe kurk. And he said he knew hur on þe  
 beste wyse, and said sho was a wurthi womman & a halie of barn  
 little, "& euer hase kepud hur elene & in gude name." And sho  
 vnderstode not þe wurdis of þis man, & went hur wayis. And our  
 16 Lady apperid vnto hur & said; "Behold! I hafe fulfillid þine  
 offes þis xv yere, and perfor turn agayn now into þi place &  
 be agayn in þine offes as þou was, & shryfe þe & do þi penance, for  
 þer is no creatur her at knowis þi truspas, for I hafe euer bene for  
 20 the in þi clothyng & in þine abbett." And onone sho was in hur  
 abbett & went in & shrafe hur & did her penance, and told all þat  
 was happend vnto hur.

## CCCCCLXIX.

Marie salutacio fantasma disparere facit et  
 24 demonem fugat.

We rede how þat þe fend oft sithis in liknes of a gude angeft  
 apperid vnto ane ances. So at þe laste he told hur þat he come  
 to comfurth hur, and sho had a grete comfurth perof, & told  
 28 hur confessur of his apperans. & he was a gude man & bad hur,  
 when he come agayn, þat sho sulde [*bid him*]<sup>1</sup> shew vnto hur our  
 Ladie, Saynt Marie; and if he did so þat onone as sho saw hur sho  
 sulde say, "Ave Maria." And þe next tyme he come agayn sho  
 32 desirid hym þat sho mot se our Ladie, and he said it nedid not, ffor  
 it suffisid vnto hur his presens. And euer sho desyrid hym more

<sup>1</sup> Harl. MS. 'Dic ei vt ostendat tibi beatam Mariam.'

& moſt at ſho moſt ſe our Ladie. So on a tyme þis fend formyð  
 hym ſelfe in lyknes of a fayr womman, and apperid vnto hur.  
 And onone as ſho ſaw hur, ſho felt on kneis befor hur and ſaid;  
 “Ave Maria.” And onone ſho diſpayrid away as a fantasie. 4  
 Hec valet ad decepționem demonis.

So fure it on a tyme þe Devyll aperid oft sithis vnto ane hermett  
 in lyknes of a man of law, so a noder wise man counceld hym þat  
 when at he come, he ſuld ſay his Ave Maria; and so he did. 8  
 & þe fend flow away in liknes of a whorle-wynd & gnaystid his  
 tethe, & warid hym þat taght hym to ſay it.

## CCCCLXX.

Marie salutacio immittit timorem et malum  
 cogitatum emittit.

12

Som tyme a non, tempid for luff of a yong man, wold hafe gane  
 into þe werld, and ſho moſt not gett oute bod if ſho had went þurgh  
 þe kurk. And so as ſho went þurgh þe kurk ſho<sup>1</sup> ſet hur down  
 befor our Ladie, as ſho was wunt to doo, & lowtid down & ſaid hur 16  
 Ave Maria. And sodanlie þer come on hur so grete a drede þat  
 ſho moſt no ferrer go furth; and so it happend oft sithes with hur.  
 And at þe laſte ſho was tempid with so grete temptacion, to  
 so mekuil at ſho thoght at ſho ſuld pas furthe by our Ladie 20  
 & nothyng lowte vnto hur, nor at ſho wold not ſay hur Ave Maria.  
 And þis done þe devyll take a power in hur, and gaff hur a  
 hardynes to go oute of hur ordur with, & þus on a tyme ſho went  
 hur wayes & fulfillid þe luſte of hur fleſsh. 24

## CCCCLXXI.

Marie ymago infeccionem aeris fugat.

Saynt Gregor, when þat he was pope, agayn þe infeccion of þe  
 ayre þat was cauce in Rome of grete dead & mortalitie<sup>2</sup>, he garte  
 make ſolempne proceſſions: and ane ymage of our Ladie þat Saynt 28

<sup>1</sup> MS. & set.<sup>2</sup> MS. inserts and here.

Luke had payntid; evyñ after þe lyknes of our Ladie, he garte bere befor þe procession. And onone þis infeccioñ of þe ayr vanysshid away and fled fra þe ymage, and a grete reste & a quietnes come.

4 And abowñ, þe aungeñ in þe ayr enence þe ymage sang; "Regina celi letare, Alleluia! Quia quem meruisti portare, Alleluia! Resurrexit sicut dixit, Alleluia!" And onone Saynt Gregur & his felashupp addid þerto & sang; "Ora pro nobis Deum, Alleluia!"

8 Marini qui eciam Marine dicitur. *Supra de accusatione, iij.*

## CCCCLXXII.

## Marthe corpus per dominum sepelitur.

We rede in 'Legenda Lombardica' þat [*when*] Saynt Martha was  
 12 dead at Clarascōñ<sup>1</sup>, apōñ þe day afterward at Pictagoras<sup>2</sup> our Lord apperid vnto Saynt Francon<sup>3</sup>, þe bisshopp, as he was at mes and after þe epistuff was fallen on slepe in his chayr, and said vnto hyñ; "My welebeluffid Franco '! Ryse tite & folow me!" And  
 16 so he did; and sodanlie pai come vnto Therascōñ bothe to-gedur, and pai sang aboute þe bodie of Saynt Martha, & all þat was abowte ansswerd þaim. And þus pai did all þe offes, & layd hur in hur grafe. And at Pictagoras, when all þe sang after þe  
 20 epistuff was done, & þe dekyñ suld go rede þe gospeñ & take þe blissying of þe bisshopp, he was on slepe. And þe dekyñ went to hyñ & wakend hyñ, and pañ he said; "Brethir, whi wakkend ye me? For our Lord Iesu Criste had led me vnto þe bodie of Martha  
 24 his hoste, & he & I hase berid hur. And perfor send faste thedur for to feche vs our gold ryng & our glovis, þat we hafe lefte per, whilk þat I betuke vnto þe sacristañ when we putt hur in hur grafe. And becauce ye callid me so tyte or þe mes was done,  
 28 perfor I hafe lefte þaim behynd me." And pai sent a messenger onon & fand all as þe bissl opp said, bothe þe ryng & þe gluvis, & broght þaim home. And in tokyñ here-of þe sacristañ kepid þe ta glufe, & so pai hafe it yitt for a relikk.

<sup>1</sup> Harl. MS. Tharasconem.<sup>2</sup> Latin MSS. Petragoricas.<sup>3</sup> Harl. MS. beato Frontoni Episcopo.<sup>4</sup> Harl. MS. "Dulce mi Fronto!"



## CCCCLXXIII.

## Martini, Episcopi et Confessoris.

Seuerus<sup>1</sup> in his 'Dialoggis' tellis how on a ffestiuall day a pure nakid man folowid Saynt Martyn vnto þe kurk-ward; and he commandyd his archdekynd to garr hym be cledd; and he lachid<sup>4</sup> perin. And Saynt Martyn saw þat, & went in-to his secretorie & doffid his cote & gaff it vnto þis pure man, and bad hym go faste his wayis *perwith*. And þan þe archdekynd desyrid at he wold go to mes, & he, spekand of hym selfe, said þat he mot not go to mes<sup>8</sup> vnto þis pure man was cled. And so in a tene þis archdekynd went in-to þe markett & boght a sary old cote for vd; & broght it vnto Saynt Martyn & said he cuthe not fynd þis old pure man. And Saynt Martyn bad hym giff hym þe clothe, & þe pure man<sup>12</sup> suld nott want itt. And in a tene he threw it vnto hym, and he take it & went privalie & gatt it on hym, & þe slevis þerof come bod vnto his elbow, & þe lenthe þerof was bod vnto his kne; and so he went vnto mes. And as he was att mes, a byrnyng globe<sup>16</sup> aperid abownd his head, whilk þat many folk saw, and for þat he was callid Par Apostolis, Eryn vnto þe Apostels. And vnto þis meracle addid maister Iohn Belet, and says þat when he was at mes and sulde lifte, as þe vse is, his lyn slevis slafe bakk, & his<sup>20</sup> armys was bod smaill, and þe slevis of þe olde cote come bod vnto his elbow, and so when he listid, his armys war bare. And þan a mervalos wrethe of golde & precious stouys was sene aboute his armys, þat coverd his armys vnto his elbow.<sup>24</sup>

Martinus eciam inuitis beneficia prestitit. *Supra de*  
*inuitis*<sup>2</sup>.

## CCCCLXXIV.

## Martini sepulture interfuit Ambrosius.

Opon þe same day at Saynt Martyn decesid, Saynt Ambros þe<sup>28</sup> bisshopp was att mes at þe cetie of Mediolan, and as he lenyd on

<sup>1</sup> MS. Severius.<sup>2</sup> MS. inimicis.

þe altaŕ, betwix þe prophesie & þe epistuff, he fell on slepe; and þer was none at durste wakynd hym. And þe subdekynd sulde go rede þe pisteff, & he durst not go or þe bisshop assigned hym.  
 4 And so þai stude þe space of ij or iij howris abydand hym. So at þe laste one of þaim wakend hym & said þe peple recedid away, and desyrid hym to command <sup>1</sup> þe dekynd to rede þe epistiff. And þaþ he said; “Brether, be not trubled, ffor my bruther Martynd is  
 8 passid vnto God and I did þe obseruance at his beryaill. & becauce ye wakend me so sone I hafe lefte þe laste colett vnsaid.” And þaþ þai notid þe day & þe howr, and þai fand at Saynt Martynd was decesid þe same tyme, & passid vnto Godd.

## CCCCCLXXV.

## 12 Martirium sustinent aliqui ex magno fervore.

Saynt Ambrose tellis how on a tyme when a grete multitude of cristenmen war drawen vnto martirdom, þer come a mayden of hur fre liste with a hertelie desyre vnto þaim for to be slaynd  
 16 with þaim. And þaþ a ryche man þat was a paynom spak vnto hur & said; “Womman, whedur rynys þou so faste?” And sho ansswerd agayn & sayd; “I go vnto my frend þat hase biddin me with oper vnto þe weddyng þer grete daynttys er.” And so  
 20 he vmthoght hym at sho callid Criste hur frend, and at she rañ to be martyrd, & trowid sho had bene a fule & skornyd hur, & said; “Say vnto þi frend at send me ane of his rosis.” And so sho was martird emang oper. & als sone as sho was dede and  
 24 fallyn down, a fayr chyld come vnto hym with a white copp full of rosis þat saverd passand wele, & told hym at þe womman frend þat was passid sent hym son of his rosis as he had askid. & he sett þaim down & onone he was vanysshid away. And þis man  
 28 was passand ferd & compuncte, for als mekuff as it was not rose tyme; and he vmthoght hym at God of cristen men had callid hym vnto martyrdom. And evyn furth-with he went vnto þe place of þe martyrdom and said he was a cristen man. & onone

<sup>1</sup> MS. commandid.

he was hedið & cristend in his awn blude, & broght vnto þe rosary of paradyce.

*Mater tenere diligit filium suum. Infra de morte,*  
ij<sup>1</sup>, *et de visitacione,* ij<sup>2</sup>. 4

CCCCLXXVI.

*Matrimonium contrahi debet magis inter personas bonarum condicionum quam diuitum.*

Iustinus tellis how oñ a tyme a mañ askid cownceß at Theristides<sup>3</sup> of Athenys wheþer<sup>4</sup> hym was bettir giff his doghter vnto a 8 pure mañ, or to a riche mañ. And he ansswerd agayn & said; "I hafe levur þe money of þe mañ þañ money be boght vnto þe mañ."

*Matrimonio debet accipi vxor prudens magis quam* 12  
*diues. Infra de vxore.*

CCCCLXXVII.

*Matrimonio plus queritur substantia frequenter quam persona.*

Agellius tellis how þat Catoñ som tyme had a doghter, and 16 when hur furst husband was dead sho come & askid hur fader whi he wold not make hur to hafe a noder husband. And he ansswerd hur agayn & said; "For I can not fynde a mañ bod he wolde titter hafe þi gudis þañ þi selfe." 20

CCCCLXXVIII.

*Matrimonialis coniunctio periculosa est.*

Valerius tellis how oñ a tyme a yong mañ come vnto Socrates & askid hym cownceß, whether hym was bettir wed hym a wife or nay. And he ansswerd hym agayn & sayd; "Ather of þaim 24

<sup>1</sup> MS. iij.

<sup>2</sup> MS. j.

<sup>3</sup> Harl. MS. Thimistidem.

<sup>4</sup> *Vtrum filiam suam pauperi sed ornato, uel locupleti sed parum probato collocaret.*



is a grete penance to do, for & þou be not wed<sup>d</sup>, þou may happely  
 syñ in fornicaciōn, or in avowtrie, or els be ill defamyd<sup>d</sup> & sklandred<sup>d</sup>  
 & neuer be at no certantie with þi selfe. And if þou be wed<sup>d</sup> þou  
 4 may happenē wed<sup>d</sup> a shrew at will be þi maister, and þou bus be ferd<sup>d</sup>  
 for hur frendis, & euer be besy & labur, & ofte in stryfe and debate,  
 & suffer many grete wurd<sup>d</sup> & say nothyng agayn, & hafe a snowryng  
 cowntenance, & happelie bryng vp oþer mens childer. & if þou do  
 8 nott wele to þi wyfe þou salþ be bostid<sup>d</sup> with hur frendis, & þus þou  
 salþ euer liiff in trubble & in dissesse.”

## CCCCCLXXIX.

*Matrimonialis coniunctio tediosa est.*

Theofrastus þe philosophur sayd<sup>d</sup>, a wommañ is owder fayr  
 12 or fowle, and if sho be fayr onone sho salþ be luffid<sup>d</sup> & desyrid<sup>d</sup>  
 to be had, and if sho be fowle sho wilþ desyre to be had. And  
 þerfor it is hard to kepe þat at many meñ desyris, and it is hevie  
 to hafe þat in welde þat no mañ dedengnys to hafe.

16 *Mediatrix mulier. Infra de muliere.*

*Medicorum iudicia de infirmis non semper eveniunt.*

*Supra de Basilio.*

*Medicus proprietarius monachus in sterquilinio sepe-*  
 20 *litur. Infra de proprietate, ij.*

*Medicus debet infirmis ea que sunt salutis sue pro-*  
*ponere. Infra de predestinacione.*

*Meditacio inferni penitentem corporaliter extenuat,*  
 24 *et meditacio paradisi exhilarat<sup>1</sup>. Supra de*  
*apostasia.*

## CCCCCLXXX.

*Memoriam sui acquirunt aliqui per aliqua facta*  
*interdum eciam mala<sup>2</sup>.*

28 *Valerius tellis & says how þat, som tyme<sup>3</sup>, certayn folk,*  
*for to assecute euerlastand<sup>d</sup> memorie, dowtis not for to do grete*

<sup>1</sup> MS. exhilarat.

heading is incomplete.

<sup>2</sup> So Harl. MS. The translator's

<sup>3</sup> MS. adds som while here.

trispas, whase namys he said pat he kennyd nott. So per was a man pat spirrid Ermodeus how clere he might be had<sup>1</sup>; he ansswerd agayn & said, pat & he slew any wurthi man, it suld turn hym vnto grete<sup>2</sup> glorie. And so he slew one pat hight Philipp, and he<sup>4</sup> was taken & putt to dead perfor. And after-ward it was fon pat he did it be commandment of pe Dyan of Ephesie<sup>3</sup>, for sho wolde hafe burnyd pe temple. *et c<sup>o</sup>.*

## CCCCCLXXXI.

*Memoria mulieris in corde viri remanere non debet.* 8

We rede in 'Vitis Patrum' how pat a noble womman, ane olde wyfe<sup>4</sup>, come vnto ane abbot pat hight Arsenius, to se hym, & he prayed pe bisshop at sho suld not se hym, & he wold not graunt perto. So sho come vnto his cell dure, & fand hym per-att, & fell<sup>12</sup> down on hir kneis afor hym. & he with grete dedeyng take hur vpp and said vnto hur; "And pou wilt se my face, se itt now." And sho for shame durst not luke vpon hym, bod sho went away & prayed hym to pray for hur vnto God, & hafe hur in<sup>16</sup> his mynde always. And he said, nay, he wold nott, he sulde pray God to do away pe mynd of hur oute of his harte. And when sho hard pis, sho was gretelie trubbled, and went in-to pe cetie & fell into pe axis. And when pe bisshop come to vyssit hur, sho said<sup>20</sup> vnto hym; "I am so hevie pat I mon dy." & pe bisshop ansswer[d] hur agayn & said; "Knowis pou not at pou ert a womman? And pe devull tempis men with women, & special haly men. And perfor yone man said vnto the as he did. Bod<sup>24</sup> puf all he said so, yit he prayis for pi saule." And so he comfurthid hur and sho wente home vnto hur awn place. *et c<sup>o</sup>.*

*Memoria mortis est multum utilis. Supra de conuer-*

*sione, iijj, et de confessore, v, et infra de morte.* 28

*Memorie labiles<sup>5</sup> sunt aliqui. Infra de muliere, iijj.*

<sup>1</sup> Lat. MSS. *quo modo subito clarus posset haberi.*

<sup>2</sup> MS. *repeats* grete.

<sup>3</sup> Harl. MS. Sic etiam inuentum est, quod Diane Ephesei sic templum incendere uellet, ut opere pulcherrimo

consumpto nomen suum per totum orbem innotesceret.

<sup>4</sup> Lat. MSS. *Matrona quedam nobilis et senex.*

<sup>5</sup> MS. *labilis.*

## CCCCLXXXII.

*Mendacium eciam corporaliter nocet.*

We read in ' *Legenda Lombardica* ' how Iulius & Iulianus wer brether, and pai bygid' a kurk, and be commandment of pe  
 4 Emperour Theodoce, aft pat evur come by paim pai wold' gar paim  
 abyde, & helpe paim. So per happend' a meneya com̄ per-away  
 [with] a carte, & pai laid' ane of per felows in pe carte, & coverd'  
 hym̄ with a clothe as he had bene dead'. And when̄ pai come be  
 8 pis werke, pies ij saynttis bad paim abide with per carte & helpe  
 paim, and pai said' pai had in per carte a dead mañ & perfor  
 pai had nede at haste paim away. And pe sayntis ansswerd' paim  
 & said'; " Whi lie ye? Go your wais, & as ye say so be it vnto  
 12 you." And when̄ pai war passid', pai callid' vppoñ per fellow and  
 pai fand' hym̄ starke dead'. And fro pens furth per was nane  
 at come per-away at durst ans make a le vnto pies sayntis. *et c<sup>o</sup>.*

## CCCCLXXXIII.

*Mendacium aliquibus temporaliter nocet.*

16 Ex ' *Legenda Lombardica* ' we rede how pat a grete aduocatt of  
 pe Ceustus ordur was made a monk, & he went oft sithis for  
 to defend cawsis of pe abbott, & euer he was casteñ & had pe war.  
 And pe abbott & pe monkis wax wrathe with hym̄ & said' vnto  
 20 hym̄; " How is it at pou fallis alway in our cawsis, and whils pou  
 was in pe werld' pou prevaylid' alway in oper mens cawsis?" And  
 he ansswerd' paim agayñ & said'; " While I was secular I was not  
 ferd' to lie, ffor oft sythes be my fraudis & be my lesyngis I ouer-  
 24 come myne aduersaries. And now becauce I dar say no ping  
 bod treuth, it happens me pe contrarie." And so he was com-  
 mawndid' vnto his cloystur.

*Mentiri non debet religiosus. Infra de religione.*

28 *Mendacium eciam punitur in presenti. Infra de  
 periurio et de paupertate.*



## CCCCLXXXIV.

*Mercatorum* <sup>1</sup> *vita amota* <sup>2</sup> *computacione, a multis approbatur.*

We rede in 'Libro de Dono Timoris,' how ane Erle of Pictaunce cled hym̄ dyuers tymys in pure mans clothyng whils he had sene 4 all maner of craftis & offes. And when̄ he had serchid̄ all pies, he said̄ at þe merchand̄ crafte war þe beste crafte þat he fand̄, & þe beste offes, war not a thyng war, þat is<sup>3</sup> to say, cowntyng & rekynyng in þe end̄. For, he said̄, at evyñ when̄ þai come home 8 þai made rekkenyng of þe leste peny at þai reseyyd̄, and at þai expundid̄, and he þat made not a gude rekynyng was casten̄ in prison̄ & holden̄ *per*.

## CCCCLXXXV.

*Mercatores in empcione et vendicione frequenter* 12  
*menciuntur vt lucrentur.*

Cesarius tellis of ij cetisens of Colayñ confessid̄ þaim of ij maners of syns, & þe tane was leyng & þe toder manesweryng. And þai tolde þe preste þat with-outen̄ pies ij þai myght nowder by nor 16 sell. And þe preste told̄ þaim at pies was grete synnys, bod he bad þaim vse þaim on̄ pis maner of wyse; "Furste lose your gude as ye will giff it, and it sail̄ be wele with you, I warand̄." And þai promysid̄ hym̄ þai sulde so doo þat yere. Bod be lettyng 20 of þe devull̄ þat yere þai wañ no thyng, and at þe yere end̄ þai come vnto þe preste & tolde hym̄. And þe preste told̄ þaim at it was bod a temptacion̄ of þe fende, & bad þaim trow hym̄; bod he said̄, "Feste it faste in your mynde, and pink̄ at ye will kepe hit 24 fro hens forwhard̄, and it sail̄ be wele enogh with you." And so þai did̄, and with a few yeris þai war passand̄ riche meñ.

*Mercator de bonis suis et non de alienis debet mercari. Supra de abbate.* 28

<sup>1</sup> MS. *Marcatorum.*<sup>2</sup> MS. *ammota.*<sup>3</sup> MS. *it.*

Mercator<sup>1</sup> viciū rei non debet celare. Infra de negociacione.

CCCCLXXXVI.

Mensura semper debet esse iusta.

4 Cesarius tellis how in þe bisshopprik in Colaṇ som tyme  
per was a wedow at was a brewster, & vsid<sup>t</sup> to sell ale, & fyre  
happend<sup>t</sup> in þe towṇ & byrnyd a grete dele peroff. And when sho  
saw it come nere hur howse, sho wold<sup>t</sup> nothyng remow furth of hur  
8 howse, bod take hur mettis & hur messurs at sho fillid<sup>t</sup> ale with,  
and sett paim at hur dure with-oute, & said<sup>t</sup>; "O, þou rightwus  
& mercifull God! If I hafe rightwuslie & trewlie mesurd<sup>t</sup> with  
thies mesurs to paim at I selde ale to, I beseke ye at pis tyme to  
12 behalde my myster, and at þou wolde vuchesafe to spare me and  
my hows & my howsold<sup>t</sup> pat is per-in. And if I hafe with pies  
messurs messurd<sup>t</sup> wrang, or disseyvid<sup>t</sup> any creatur, þaṇ, Lord,  
I will at my howse be burnyd & all þe gudis at I hafe." Lo! pis  
16 was a mervalos faythe of pis wommaṇ! And yit was þe mercie of  
God mo<sup>r</sup> mervalos, ffor when þe fire come at hur howse, at all folk  
saw & had grete wonder peroff, as God<sup>2</sup> wold<sup>t</sup>, þe fflawme at had  
burnyd<sup>t</sup> all þe towṇ-end to thedir sesid<sup>t</sup>, & wold<sup>t</sup> burn<sup>t</sup> no maner of  
20 ping of [*hur*] howse, nowder thak nor tymmer. & yit not-with-  
standyng, all þe howse semyd<sup>t</sup> clene our with fire as it had burnyd<sup>t</sup>,  
& yit was it nothyng hurte with þe fyre, nor no gude of hurris pat  
was perin. And þe fire sesid<sup>t</sup> & burnyd<sup>t</sup> no ferrer, þat a hondreth  
24 meṇ cuthe not sease befor. And here-by hur neghburs vnderstude  
pat hur messurs warr gude & trew. *et c<sup>o</sup>.*

CCCCLXXXVII.

Meretrix. Mulier accusat quos ad peccatum  
trahere non potest.

28 Cesarius tellis how som tyme per was a common wommaṇ pat  
was fayr, and sho folowid<sup>t</sup> a grete lord fro towṇ to towṇ, for  
þe lordis meṇ synnyd<sup>t</sup> with hur euer when paim liste, and þe lord

<sup>1</sup> MS. marcator.

<sup>2</sup> MS. gold.

wiste not. & at þe laste þe lord<sup>1</sup> preste accusid<sup>r</sup> hur vnto þe lord<sup>r</sup>,  
 & þe lord<sup>r</sup> garte call hur befor<sup>r</sup> hym, & sho denyed itt and accusid<sup>r</sup>  
 þis preste, & said<sup>r</sup> he complenyd<sup>r</sup> on<sup>r</sup> hur becauce sho wold<sup>r</sup> not  
 consent vnto hym, and þis sho oblisshid<sup>r</sup> hur to prufe. So at 4  
 þe laste sho fenyd<sup>r</sup> hur contrite, & come vnto þis same preste &  
 shrafe hur. And in þe end<sup>r</sup> of hur confession sho said<sup>r</sup> þat sho was  
 so tempid<sup>r</sup> with his luff þat bod if sho had itt sho sulde sla hur  
 selfe. And þis preste was aferd<sup>r</sup> on<sup>r</sup> hur & had no faste purpos to 8  
 syn<sup>r</sup> with hyr, yit he assigned<sup>r</sup> hur a place & a tyme þer he suld<sup>r</sup>  
 com<sup>r</sup> vnto hur; and sho was fayn<sup>r</sup> þerof & went & tellid<sup>r</sup> þe lord<sup>r</sup>  
 how þe prest had promissid<sup>r</sup> vnto hur. And þis preste come to þe  
 place befor<sup>r</sup> þe howr, & he made in þe same place a bed of dry wud<sup>r</sup>, 12  
 & put stra þerin & put fyre vnder-nethe in tow, & coverd<sup>r</sup> it clenlie  
 with a shete. And belife sho come & þe fyre began<sup>r</sup> to kyndell in  
 þe bed<sup>r</sup>, & þe prest went þerto, & laid<sup>r</sup> hym down<sup>r</sup> þeron<sup>r</sup>, evyn in þe  
 fire, & bad hur com<sup>r</sup> vnto hym. & þe fire rase all abowte hym & 16  
 sho callid<sup>r</sup> on<sup>r</sup> hym & wold<sup>r</sup> hafe had<sup>r</sup> hym pine, & he lay still  
 & was nothyng burnyd<sup>r</sup>, nor his clothes nowther. And þan<sup>r</sup> þis  
 wrichid<sup>r</sup> womman was conpuncte & reknewlegid<sup>r</sup> hur selfe þat  
 sho accusid<sup>r</sup> þis holye man<sup>r</sup> of verray rancor & iff will. And þis 20  
 done þis holie preste went & made hym a monk.

Meretrix multa mala facit. Infra de muliere pluribus  
 locis.

Meriti causa est aliquando temptacio. Infra de 24  
 temptatione.

Meretur homo relinquens omnia propter deum.  
 Infra de milite, iiij.

#### CCCCCLXXXVIII.

Miles malus per seram penitentiam saluatur. 28

Cesarius tellis of a knyght þat<sup>1</sup> on a tyme was taken<sup>r</sup> with  
 his enmys & slayn<sup>r</sup>. And when<sup>r</sup> he saw þat hym burde nedelyngis  
 dy, he said<sup>r</sup> þies iij wurdis, "*Domin<sup>3</sup>, miserere mei.* Lord<sup>r</sup>, hafe

<sup>1</sup> MS. þan.



mercie on me." And when he dyed, a man þat was vexid with a fend was delyverd. So afterward þe fend come agayn vnto þis man and vexid hym hugelie, more þan he did afor. And a gude  
 4 holie man come vnto hym & askid hym whi þat he did so. And he ansswerd agayn & said; "We war many fendis gadurd samen at þe dead of swylk a knyght, and becauce we gatt nothyng  
 8 per, perfor all þat I can saff I venge me in hym þis." And þis holie man spirrid hym þe cauce how þai had no power of þat knyght, and he ansswerd agayn & sayd þat þe knyght sayd aloneliie iij wurdis or he dyed, "be þe whilk all þe power þat we had in hym was loste."

## CCCCLXXXIX.

## 12 Miles punitur et saluatur.

Cesarius tellis how on a tyme per was a knyght of Saxoñ, þat was cled in new skarlett clothes, and on a day as he was rydand, he mett a husband-man dryvand his carte. And with  
 16 þe sprencleng & dasshyng of þe whelis, þis knyghtis clothis war al todasshid with myre. And þis knyght, as a prowde man & a tyrand, drew hys swerd & smate of þe ta legg of þis husband be his kne. So afterward þurgh þe grace of God he wex sorowfull  
 20 for his syn, & made hym a monk of þe Seustus ordur. And with-in a few yeris after he was made monke, per began to brede a sur like a sylk threde in his legg, on þe same syde & in þe same place whar he cutt of þe husbandman legg. And be little & little  
 24 it began to rote, so þat att þe laste mawkis bred þerin. And þan he wex fayn & sayd; "Now I trow for to hafe forgyfnes, ffor I se on my body þe syngne of Iob." And so he liffid many day in grete contricioñ, and at þe laste, þurgh þis maledie, he dyed  
 28 & yeldyd God a gude sawle.

## CCCCXC.

Miles demone<sup>1</sup> vt famulo vtitur.

Cesarius tellis of a knyght þat dwelte in Saxoñ, and he was famos & noble in armys, and his name was Albert Stobberd. So

<sup>1</sup> MS. deuocione.

on a day hym happend to com vnto a place per a damysel was  
 vexid with a fend, and onone as he come sho began to cry and  
 sayd, "Ecce! amicus meus venit. Lo! my frend is comen." And  
 evur as he come inward sho bad gyff hym rowm, and lat hur 4  
 frend com ner hur. And þuf aff he war wrothe perwith, yitt  
 he smyld & said; "þou fende, þou ert bod a fole! Wharto vexis  
 þou þis womman on þis maner, þat is so innocent? Lefe hur  
 & go with me vnto turnamentis & batels." And þis fend said he 8  
 wold gladlie go with hym and he wold latt hym entre into his  
 bodie, "or els to lat me in þi sadle or in þi brydith, or in som other  
 parte at longis vnto the." And þis knyght had grete compassion  
 of þis noble maydyn and said; "And þou wilt pas from hyne 12  
 I wilt grawnt þe a plyte of my gownd vnder-nethe a condicioñ,  
 at þou sail not hurte me, bod when at I wilt, onone þou sail pas  
 fro me." And he beheste hym þat he shuld. And with þat  
 he went oute of þe maydyn & come in-to a plite of þe gownd 16  
 and made per a grete movyng. And from þat howr þis knyght  
 had so gret a strenth & a comfurth, at whoso-euer he wold he mot  
 ouerthraw þaim, & whom so euer hym liste take, and þai war ne so  
 swyfte, yit he mott take þaim. And when þe knyght satt in þe 20  
 kurk at his prayers, þis fend made a grete gruchyng and said hym  
 thocht þat he taryd long per. And he kaste holie watir on him<sup>1</sup>,  
 þis fend wolde byd hym war at he tuchyd not hym. So on a tyme  
 þis knyght happend to com in-to a kurk whar per was made 24  
 a sermon of þe cros. And þan þe fend said vnto hym; "What  
 duse þou her?" And þis knyght ansswerd agayn & said; "Now  
 I wull forsake þe & seryff Almightye God." And þe fend ansswerd  
 agayn & said; "What displesans haste þou fon in me? I neuer 28  
 yit hurte þe, bod I hafe broght þe vnto mekull wurshup and  
 riches, and þurgh me þou erte made passyng glorious." þis knyght  
 ansswerd hym agayn & said; "Loo! now I behold þe cros, and  
 I command þe now, in vertue of Hym þat was done on þe cros, 32  
 þat from hens furth þou nevur turn vnto me agayn." And with  
 þat þis fend leste hym. And þis knyght burnyd hym with þe  
 cros, and went to beyond se, & per he servid Almightye God ij yere.

<sup>1</sup> MS. he.

And after þat he come home agayn, and byggid' ane hospitall.  
And þerin he abade all his life after, & serryffed seke folk of swilk  
as þaim nedud'. And so in peas þer he endid' his life.

4 Miles executor negligens punitur. *Supra* de executione.

Miles ludo avium deditus punitur. *Supra* de avibus, j.  
Miles obstinatus in peccatis dampnatur. *Supra* de

8 accusacione.

Miles spoliatur modica occasione habita. *Infra* de monacho, iij.

Militi per beatam virginem gratia dei eciam temporalia perdita restituuntur. *Infra* de negacione, j.

CCCCXCI.

Miles cruce signatus vxorem et liberos relinquens multum meretur.

16 Iacobus de Vetriaco tellis how on a tyme a knyght þat was markid' with þe cros went from his awn place to beyond þe se. Or he wente, afor a grete parte of his frendis, he callid' all his childer aforon hym, & he hawsid' & kyssid' þaim frendlye, & kyssyd' 20 þaim tenderly, & wepyd swetelie. So one come in & callid on hym & said'; "Sur, your felows abydis you, lefe þies childer & com your wayes!" And þis knyght ansswerd' agayn & sayd'; "I do þis to make me mor hevie & sad when I parte with þaim, at 24 my mede may be þe mor for þe levyng of þaim."

Militis vxori aliquando sacerdos copulatur. *Supra* de confessione, vij.

Miles amore crucifixi culpam inimico remittit. *Supra* 1 de Maria.

28 Miles obstinatus per imperfectam contricionem a peccato retrahitur. *Infra* de obstinacione, ij.



Miles corpore Christi percepto *eciam* corporaliter  
efficitur forcior. *Supra* de communione, iij<sup>1</sup>.

Miles predo per aliquas orationes dictas saluatur.  
*Infra* de remuneracione.

4

## CCCCXCII.

Miles devotus reuerenciam facit deo et sacramentis.

Cesarius tellis how som tyme *per* was a knyght of France. And  
he was of suche devociõ, *per* whare-somevur he saw Goddis bodye  
he wolde faill down and wurshup it, and it had bene evyn in 8  
pe myre. So it happend on a tyme pat he was cled in gude  
clothes, & he went into a cetie, and pe strete pat he rade in was  
passand myrye. And sodanlye hym happend mete pe preste with  
Goddis body, and onone as he saw itt, he avysid hym a while 12  
& said vnto hym selfe; "What wyll þou do now? And þou  
knele down here þou losis all pi gay clothyng. And if þou do it  
nott, þou erte breker of a helesfull condiciõ at þou was wunt  
to vse." And with þat, with-outen more, he lightid of his hors and 16  
sett hym down in pe myre on bothe his knethis, and held vp his  
handis and wurshuppid pe sacrament. And our Lord, þat wur-  
shuppid þaim at wurshuppis Hym, shewid þis meracle purgh his  
power, at *per* was not on all his clothis a drope of<sup>2</sup> myre nor 20  
a spott of clay. And when he saw þis, he had grete mervell  
& lepid vp vpon his hors agayn. And evur fro thens furth,  
he was mor comforted in pe faith þan he was afor, and thankyd  
Almighti God.

24

Militum magistri quales debent esse. *Supra* de  
bello, ij.

Miles demones esse non credidit. *Infra* de nigro-  
mancia.

28

Miles videt visionem de paradiso. *Infra* de paradiso.

<sup>1</sup> MS. iij.<sup>2</sup> MS. repeats, of.

Miles malus post mortem apparens terret suos. *Infra*  
de mortuis xvi & xvij.

## CCCCXCIII.

Miles debet esse constans in prelio et corpus  
4 exponere periculo <sup>1</sup>.

Iustinus tellis of a knyght of Athenes pat hight Cinigrus  
how oñ a tyme when he saw hys enmys had done grete slaughter, and  
pai gaderd mekuff gude to-gedur & had it vnto a ship, and when  
8 pai wer aff perin, he gatt hold oñ þe ship & held it with his  
right hand & wold not lat þaim go. And pai saw þat, and smate  
it of. And when it was of, he gatt hold þeron agayn with his  
leste hand, and held it, & pai smate it of. And when he saw  
12 bothe his handis was of, he gatt held it with his tethe. And þus  
nowder for los of bothe his handis, nor for no oder hurte at he had,  
he wolde not lefe, bod faght as he had bene a wude beste, tyll att  
þe laste pai smate hym down & kyllid hym.

16 Miles magnus et senator vrbis heremita efficitur.  
*Infra* de solitudine, ij.

Miles crudelis per infirmitatem mansuetus efficitur.  
*Supra* de infirmitate, ij & v.

20 Miles devotus beate virgini eciam temporaliter  
honoratur. *Supra* de Maria virgine, j.

Mimo possunt adaptari que dicuntur *supra* de hi-  
strionibus.

## CCCCXCIV.

24 Minucio. Minucione aliquando perditur sciencia  
prius habita <sup>2</sup>.

Cesarius tellis how som tyme þer was a clerk þat was wele and  
sufficientlie letterd. And oñ a tyme he garte latt hym blode, and

<sup>1</sup> MS. *paradiso*; Harl. MS. *as above*. <sup>2</sup> *Heading supplied from Harl. MS.*

when he had bled he loste all his letterall connyng, right evyn as he <sup>1</sup> had loste paine be blode-lattyng <sup>2</sup>, so þat he knew not a lettre nor cuthe not vnderstand a lattynd wurd; not-withstandyng he was refte no thyng els. And þis he tolde-vnto many men. So <sup>4</sup> þer was a man on a tyme counceld hym & sayde, "þe same day twelmo[n]th at þou was lattynd blude on, and þe same howre," he sulde lat hym blude agayn, and so *per*aventur he sulde gytt agayn his connyng. And so he did, & he requoverd hys connyng agayn <sup>8</sup> als wele as evur he had it.

## CCCCXCV.

*Misericordia impenditur inimico crucifixi amore.*

Cesarius tellis how in Ducheland *per* <sup>3</sup> was a knyght þat happend sla þe fadur of a noder knyght. So be chawnce his son att was <sup>12</sup> slaynd happend to take hym at slew his fadur. And he drew his swerde and wold hafe taken hym and slaynd hym. And he feft on kneis befor hym & said; "Sur, I beseke you, ffor His luff þat dyed on þe cross & had mercy of all þis werld, þat ye wold hafe mercie <sup>16</sup> on me now." And with þis wurd he was compuncte, & take hym vpp & sayde vnto hym; "Loo, in wyrshup of þe holie cros, & for His sake þat dyed *per*on, at He may forgyf me my synys I forgyff þe, not alonely þe truspas at þou hase done vnto me, bod <sup>20</sup> from hens furth I shall be þi frend." And with þat he take hym abowte þe nek & kyssyd hym. And with-in a little while after, þis same knyght burnyd hym with þe cros & went vnto þe holie land. And when he come at þe kurk of þe sepulchre of our Lord, <sup>24</sup> he went in-to it as other did. And, at all folk saw, þe ymage of þe crucifix bowed evyn down & lowtid vnto hym. And when þai at saw vnderstode not vnto whome he did it, þai all went afor þe rude ilkone after oper. And itt inclynyd vnto none of paine bod <sup>28</sup> vnto hym. And þai asked hym what was þe cauce, and he tolde paine all as is afor sayd.

<sup>1</sup> MS. *repeats*, he.

MS. blode lastyng.

<sup>3</sup> MS. *þat*.



## CCCCXCVI.

*Misericordia dei omnibus est aperta.*

Maister Alexander, þe bisshop of Mylan, tellis how som tyme *per* was a scoler off Bolayn. And on a nyght as he lay in his bed, 4 hym þoght he was be his one in a grete felde, & *per* he was war, as hym þoght, of a grete tempeste, & a huge, of storm & evul weddur com oute of þe north. And he hym selfe was gretelie giffen to syn and wrichidnes. So hym þoght he was seid for þis storm 8 & was nere evyn, & he ran als faste as he myght & gatt hym to þe towne, and come vnto a howse & knokkid at þe dure & prayed þaim latt hym com in. And a womman within answered hym & said; "I am Rightwusnes att dwellis here, and þou þat erte nott 12 riȝtwus may nott com in here." And þan he went vnto a noder dure & knokkid, & prayed þaim latt hym com in. And one within ansswerd hym & said; "I am Trewth at dwellis<sup>1</sup> here, & þou þat luffis not trewth sail not com in here." And þan 16 he went vnto þe iij dure, & knokkid & prayed at he mott com in, & one ansswerd hym within & said; "I am Pease þatt dwelles here, & becauce þat peas is not to wykkyd men, þerfor þou sail not com in here, ffor all my thohtes er of peas, & not of affliction nor 20 of dissesse. Bod I cowncell þe att þou go vnto my suster þat dwellis by me att þe next howse, þat helpys all þat er in dissesse." And he went vnto þe iiij dure & knokkid, and a womman ansswerd hym with-in & said; "I am Mercye þat dwellis here, and if þou 24 will hase me & be sauid fro yone grete tempeste, þou muste go vnto þe howse of þe freer prechurs in Bolayn & make þe a freer, & þer þou sail be sauid." And þis scoler with þis wakynd, & on þe morne he rase & went vnto þe freers & told þaim all his vysion & 28 askyd þaim þe abbett & reseyyd it, & liffid þer many a day & was a gude man & a holie.

## CCCCXCVII.

*Misericordia dei parata est eciam eum negantibus.*

Wee rede in 'Vitis Patrum' how on a tyme *per* was a monke þat 32 gretelie was tempid, & he went into a strete of Egipp; & þer

<sup>1</sup> MS. dwellid.

hym happend se þe doghter of a paynoms preste, & he axked to  
 hafe hur vnto his wyfe. And þis preste wente vnto his<sup>1</sup> goddis in  
 his temple, & axkid þaim cownceit & said þe monk wold algatis  
 hafe his doghter to wyfe, "whethur sall I giff hur vnto hym 4  
 or nay?" And þe fend ansswerd hym agayn & said; "Gyff hur  
 not vnto hym bod if he furste forsake his God & his baptym." And  
 he went & told þe monk, & he did all as he bad hym. And  
 onone þer come oute of his mouthe a white duffe, whilk þat flow 8  
 vnto hevynd. And þan þis preste went agayn and axkid cownceit  
 att his god, and he ansswerd hym agayn & said; "Gyff nott yitt  
 þi doghter vnto hym, for yitt his God helpis hym, þuf all he hafe  
 forsaken Hynd." And þis preste come agayn & tolde þe monke, 12  
 and þis monke made grete sorow & said; "A, so wo is me! Loo!  
 God duse me gude agayn ill." And be þe cownceit of a gude  
 holie olde man he was shrevyn and did penance, and adled after-  
 ward for to see þe duffe þat he had loste commyng agayn vnto 16  
 hym, and entred in att his mouthe.

*Misericordie dei possunt adaptari multa que dicuntur  
 supra de contricione et confessione, et alibi.*

## CCCCXCVIII.

## Missa prodest viuus.

20

Saynt Gregur tellis how on a tyme þer was a ship-man, & hym  
 happend be perissid be þe see. And he had a gude frend,  
 a preste, þat said a mes for hym & offred þe sacrament for hym.  
 And as þis preste was at þe sacryng of his mes, þis man come 24  
 al hole furthe of þe see, and come vnto þis preste and tolde hym  
 þat when he was in þe se and alsmoste defaylid, sodanlie þer come  
 one vnto hym & broght hym a lafe. & when he had eten itt,  
 onone he was comforted & had strenthe, & was takyn vp into 28  
 a ship, & so he was savid. And be his tellyng, þis preste knew  
 þat þe same howr at þe lafe was broght vnto hym he was att mess,  
 & offred þe sacrament for hym.

<sup>1</sup> MS. our; Harl. MS. deos suos.

## CCCCXCIX.

*Missa iterum et alio modo valet viuus.*

Petrus Clunacensis<sup>1</sup> tellis pat in þe dioces of Politañ, in Grece<sup>2</sup>,  
 þer was a mañ<sup>3</sup> þatt wroght in a banke for syluer vre. And  
 4 sodanlie þe banke feñ and kyllid aß þat was vnder-nethe. So þer  
 was one of þaim rañ in-to a corner of þe banke and was sauid;  
 neuer-þe-les he mott nott gett oute. And his wyfe, trowyng þat he  
 was dead, euerilk day garte do a mes for hym, and daylie at þat  
 8 mes sho offerd a candell and a lofe of bread and a litle pott full of  
 wyne. And on a tyme þe devull had envy at hur dede, & daylie  
 iij dayes to-gedur, in a mans liknes, he mett hur and axkid hur  
 whedur sho went, and evur sho tolde hym þe cauce of hur gate.  
 12 And he ansswerd hur agayñ & said; "Labur not to þe kurk  
 in vayñ, for þe preste hathe done mess." And so þies iij dayes  
 to-gedur sho owr-hippid & offird nott. So afterward þer happend a  
 mañ grafe in þe same banke. And sodanlie as he wroght, he hard  
 16 one speke & say; "Smyte softelie, for þer is a grete stone bowñ  
 to fall on me." And þis mañ was ferd with þis voyce, & callid  
 dyvers folke to here it. And he grofe on, and belife he harde þe  
 same voyce. And with þat he wroght on & fond þis mañ & tuke  
 20 hym oute quyke, & axkid hym how he lifid þer so long. And he  
 told þaim þat euerilk day, outtaken iij dayes to-gedur, señ þe  
 banke feñ on hym was broght vnto hym a lofe of bread and  
 a pygg with wyne & a light candyll. And when his wyfe hard þis  
 24 sho was passyng glad, & knew verelie þat he was sustenyd with  
 hur offrand, and at þe devull begyld hur þies iij dayes þat sho  
 sulde nott gar mes be done, to thentent þat he wold nott þe  
 meracle of þe mes had bene provid nor of þe sacrament nowther.

28 *Missa prodest defunctis. Infra de Oculis.*

*Missam pro defunctis celebrare est vtile. Infra de  
 sacerdote, j.*

<sup>1</sup> MS. Climacensis.

<sup>2</sup> Harl. MS. in diocesi Greciopolitana.

<sup>3</sup> For men, Latin viri.



Missa iterum valet defunctis. Infra de purgatorio,  
iij, et de peccato, iij, et de suffragio i et iij.

Missa debet celebrari cum omni diligencia. Infra  
de sacerdote, v. 4

Missa celebrari non debet ab indigno. Infra de  
sacerdote, x et vj.

Missam omni die audire bonum est. Supra de  
Maria, i<sup>1</sup>, et de decepcione, ij. 8

## D.

Monachus debet se humiliter habere et neminem  
iudicare.

We rede in 'Vitis Patrum' how one pat hight Ioseph axked  
abbott Pastor how he sulde make hym selfe a monke. And 12  
he ansswerd hym agayn & said; "And pou wilt fynd riste bothe  
in pis world & in þe toder world; in euer-ilk cauce say vnto þi  
selfe, 'whatt am I?' And þan shaft pou nevr deam no man."

## DI.

Monachus in habitu suo debet mori. 16

Cesarius tellis how in an abbay of Ceustus ordur þer was  
a monke þat was gretelie vexid with sekenes, & he doffid his cowle  
& did on his skaplorie, and so he dyed. And he was born in-to  
þer oratorie, & þe monkis began att say þer psalters for hym. 20  
And sodanlie he rase vp & callid þe abbot vnto hym. And his  
brethur war ferd & ran away, & þe abbott come vnto hym. And  
he said vnto þe abbott; "Sur, I shryfe me vnto you þat I dyed  
withowten my cowle vppon me. And when I trowed frelie to 24  
hafe entred into paradise, Saynt Bennett come vnto me & said;  
'Whar is þine abbett? Here may pou nott enter withouten itt.'" &  
one, he said, axked hym whatt he was, and he tolde hym þat he  
was a monke of Ceustus ordur. And he said, "' & pou be a monke, 28

<sup>1</sup> MS. v.

wha<sup>r</sup> is pine abbett?' and *with* þat oper þat was aboute prayed  
for me, and þus I was suffred com<sup>u</sup> agayn vnto my bodye at I mott  
resayfe myne abbett of þe, and at I mott so be wurthie to entre  
4 into paradise."

## DII.

## Monachus passiones debet reprimere.

We rede ex 'Dictis Patrum' how þat abbott Pastor said<sup>r</sup> in his  
life; "He þat is evur compleynand<sup>r</sup> sulde nott be a monke, and he  
8 þat duse ill for ill is no monke, and he that is angrie is nott  
wurthie be callid<sup>r</sup> a monke." *et c<sup>o</sup>*.

Monachus apostata penitens, *et* sic moriens, eciam  
post mortem *habitum* recuperavit. Infra de  
12 voluntate, ij.

Monachus cibaria exquisita comedere non debet.  
Supra de gula, v.

## DIII.

Monachus in gestis exterioribus debet omnes  
16 edificare.

Iacobus de Vetriaco tellis how som<sup>u</sup> tyme *per* was a knyght þat  
happend in were to take a pure ma<sup>n</sup>. And þis pure ma<sup>n</sup> prayed  
hy<sup>m</sup> to latt hy<sup>m</sup> gone, and gett his rawson. And þis knygh[*ht*]  
20 had petie off hy<sup>m</sup> & said<sup>r</sup>; "Whatky<sup>n</sup> suertie shall þou lefe me for  
þi commyng agayn?" And he ansswerd<sup>r</sup> agayn & sayd; "I shall  
fynde you God to borgh & a cawson be myne othe, for other þing  
I may not fynd you." And þus he went his ways and selde a<sup>ll</sup> his  
24 lyfelod<sup>r</sup>; and yit he mott nott com<sup>u</sup> agayn at þe day att he had  
poyntid<sup>r</sup>; and here-for þis knyght wex passyng wroth. So on<sup>u</sup>  
a day, as he rode, he was wer of a monke þat was passand fatt  
& read, syttand prowdelie vppo<sup>n</sup> a fayr palfray, and rydyng  
28 passand secularelie. And þis knyght ansswerd<sup>r</sup> to his sweyers

& sayd; "Wult ye se þis monke, þat he his ordur sulde ride  
 on̄ ane ass, hase a better hors þan̄ I hafe." And with þat he rade  
 vnto hym̄ & tuke hym̄ be the brydyfl, and askid̄ hym̄ whose man̄  
 he was. & he said̄ he had no lord̄ bod Almiȝti God. And þan̄ þe 4  
 knyght sayd vnto hym̄; "Thi lorde is a suertie boñ vnto me,  
 & I wilt att þou for him̄ make a sethe vnto me." And with þat  
 he garte hym̄ light, and tuke þe hors from̄ hym̄. And with-in  
 a while after come þis pure man̄ and broght þe knyght his rawn- 8  
 son̄, & prayed hym̄ to forgiff hym̄ att he kepidd̄ not his day. And  
 þe knyght wolde nott take his money, bod bad hym̄ take it agayn̄;  
 for, he said̄, his borgh had payed hym̄ for hym̄ & delyverd̄ hym̄.  
 And when̄ þe pure man̄ harde þis he was passand fayn̄ & tuke his 12  
 money vp̄ agayn̄, and went home als merie as he mott be &  
 thonkid̄ God̄.

Monachus eciam post mortem ab abbate suo est a  
 peccatis suis absolutus. Supra de absolucione. 16

#### DIV.

Monachus in se debet esse magne penitencie, et  
 leues et dissolutos reprehendere.

In 'Libro Purgatorio Beati Patricij,' we rede how som̄ tyme þer  
 was a monk þat entred̄ into þe purgatorie of Saynt Patrykk, and 20  
 evur after whils he liffid̄ he had wowndis all̄ ffressh̄ & new, whilk  
 he tuke þer. And he was also evur in grete penaunce, and evur  
 when̄ he saw any yong monk lagh̄ vnmesurable or otherwyse  
 be lewidlie governyd̄, he wold cry & say; "O! wold̄ God þou wist 24  
 whatkyn̄ byttyr payn̄ is giffen̄ for mys-governans, for þan̄ þou wold̄  
 nowder do nor say as þou dose." et c<sup>o</sup>.

Monachus recuperavit de vacca quod potuit. Infra  
 de simplicitate. 28

Monachus proprietarius in sterquilinio sepelitur.  
 Infra de proprietate, ij.



## DV.

## Monialis in omnibus debet esse paciens.

Saynt Ambros tellis how þer was som tyme a gude huswyfe,  
 & sho besoght ane abbatices at sho wulde graunte hur a noñ for to  
 dwell *with* hur awhile for recreacion, & sho grauntid hur one  
 whilk þat was a gude buxsoñ, and was as a *servand* in þe howse,  
 bothe vnto hur and all hur meneya. & sho servid hur all a yere  
 & grevid no creatur in þe howse. So at þe yere end þis abbatis  
 come & visitt þis huswyff & þis noñ. And þis huswyff prayed þis  
 abbatis to take home hur noñ agayñ, for, sho said, sho mot wyñ  
 no þing by hur, sho was so pacient and so buxsoñ & so *servisable*  
 in all þingis, & wilñ nowder truble hur selfe nor oder folk. And  
 sho prayed hur to send hur one at sho myght wyñ somwhatt bye.  
 And þañ sho sent hur one þat was a maydyñ and vncorrupte, bod  
 sho was debatus & passyng angrie & euer chidand, & alway  
 gruchand agayns hur huswyffe, & wolde flite *with* hur and *with*  
 all þe howse-meneya. And when þe yere end was done, þis  
 abbatices come agayñ & visitt þis huswyffe, & þañ þis huswyffe  
 spak vnto hur & said; "Ye hafe now giffend me a gude noñ, whilk  
 I wold þat neuer sulde parte *with* me; ffor I hafe woñ als mekull  
 mede be suffryng of hur inpaciens þis yere as I loste be þe mekenes  
 of þe toder þe laste yere." And so þis noñ was *with* hur all hur  
 lyfe. *et cº.*

Monialis debet esse casta *et* constans. *Supra de*  
 castitate, iij.

Monialis bona mittit occasiones videndi viros *et* pro-  
 pinquos carne. *Supra de affectu carnali.*

Monialis cum puritate cordis *et* corporis debet sacras  
 vestes contractare. *Supra de corporali.*

Monialis absentis officium su[p]plet beata Maria.  
*Supra de Maria, vij.*

Monialis amore carnali capta monasterium vult relinquare. *Supra* de Maria, ix.

Monialis debet ad omnes et in omnibus<sup>1</sup> esse humilis. *Supra* de fatuitate. 4

Monialis luxuriosa. *Supra* de luxuria.

Monialis temptata fuit carnaliter et postea spiritualiter<sup>2</sup>. *Infra* de temptatione, vij.

Moniali possunt adaptari multa que dicuntur *infra* 8 de muliere.

#### DVI.

*Mors aliquando ex gaudio causatur.*

Valerius tellis how som tyme at Tracie þat was a grete fray with-oute þe towñ, and þer was a wedow had hur soñ þer, and aft 12 was nerehand slayñ þat þer was. & when wunde come in-to þe towñ, þis wedow went hur soñ had bene slayñ, & sodanlie hur happend to mete hur soñ in þe yate, þat sho went had bene dead. And sho was passand fayñ & hawsid hym aboute þe nekk, & 16 kyssyd hym, & evyñ furthwith for ioy sho swelte & was dead.

#### DVII.

*Mors citius prouenit ex gaudio quam ex tristitia.*

Valerius tellis how after þe same fray þer was a womman in þe cetie, and message come vnto hur at hur soñ was dead; and scho 20 went home vnto hur howse & was passand hevy. So at þe laste sho sett hur down to mete, and sodanlie hur soñ come in, and als tyte as sho saw hym, for ioy sho wex evyñ oute of hur mynde. And so it was moʒ suffrable vnto hur, þe sorow of dead, þan was 24 þe mirthe of life.

*Mors aliquando causatur ex confusione. Supra* de confusione<sup>3</sup> et *infra* de silencio, ij.

<sup>1</sup> MS. hominibus.

<sup>2</sup> MS. Monialis carnaliter fuit et postea.

<sup>3</sup> MS. confucione.

Mortis cogitacio mitigat temptationem carnis. *Supra*  
de cogitacione, iij.

Mors aliquando differtur orationibus sanctorum.

4 *Supra de Basilio, ij*<sup>1</sup>.

#### DVIII.

Morte subita moriuntur aliquando peccatores,  
eciam in actu peccandi.

Petrus Damyanus tellis how som̄ tyme *per* was a prynce þat  
8 hight Salamitanus<sup>2</sup>. So on̄ a day hym̄ happend̄ to luke vp vnto a  
hyll, and he saw bruste oute at þe top of þe hill grete low &  
smoke. And whēn he saw it he said̄ vnto þaim at stude abowte  
hym̄; “Withoutēn dowte *per* is som̄ curste ryche mañ dead̄ &  
12 gane vnto heñ, ffor *per* is swilk a custōm̄ in þat contreth, þat  
whēn þe dead̄ of a curste riche mañ drawis nere, þat hyll wyl  
caste oute low & stynk of pykk and burnte stane.” And whēn  
þis was said̄, apōn þe nexte nyght after, as þis prince thoght  
16 he was sekur enoghe & lay in his bed with a strompett, sodanlie he  
died̄. Whame, as sho teld̄ afterward̄, sho suffred̄ lyg long vppōn  
hur body, and at þe laste sho felid̄ he was no mañ bod a stynkyng  
caryōn, & keste hym̄ of hur.

#### DIX.

Mors eciam omnes ditissimos spoliāt.

20 We rede in ‘Chronicles’ of ane þat hight Saladinus, whēn  
on̄ a tyme he knew þat he sulde dye att Damaske, he callid̄ his  
hansmañ vnto hym̄ & said̄; “þou at was wunt to bere my banor  
24 vnto batell, bere now þe banor of my dead̄, þat is to say a fowle  
clothe, purgh̄ aff Damaske, & cry & say þus, ‘Behold! þe kyng of  
þe Orient is bowñ to dye, and he moñ nothyng bere with hym̄  
bod þis fowle clothe.’” And onone after he dyed̄, & was woñ in  
28 þe same clothe.

Morientes in hora mortis temptati *per* orationes  
sanctorum adiuvantur. *Supra de demone, iij*<sup>3</sup>.

<sup>1</sup> MS. iij.    <sup>2</sup> Lat. MSS. Princeps Salamitanus, Salanitanus.    <sup>3</sup> MS. iiij.



Mors est timenda. Infra de timore.

Morte improvisa<sup>1</sup> moriuntur aliquando aliqui. Supra  
de Archidiacono.

## DX.

Mors omnia facit relinquere.

4

We rede in 'Libro de Dono Timoris' how þat þe kyng of Lothoringe, þat was bod a yong man, on a tyme when he was in a trans of dead, he beheld his palas & his grete howsis and sayd; "O! þou Lord God! How mekull þis werld aght to be dispysyd! For I, þat hase had so many grete palas and so many howsis to lygg in, þis nyght I wate nott whythir I mon goo, nor who þat mon take me to herberye."

## DXI.

Mors quantumcunque magnos humiliat.

12

Petrus Alphonsis<sup>2</sup> tellis how þat when kyng Alexander was dead & his tombe was gaylie made of sylver & of golde, in his palas þer gader in many philosophers. And ane of þaim said; "Alexander yisterday made tresur of golde and now it is evyn contrarie, for golde makis tresur of hym." And þan a noder said; "Yisterday wolde not all þis werld suffis vnto hym, and þis day for yerdis of grond alonely suffis hym." And þan þe thrid said; "Yisterday he had rewle of all þe peple, and þis day þe peple hase rewle of hym." Than þe iiij said; "Yisterday he myght hafe delyverd many peple fro dead, and þis day, for all his power, he mot [not] esshew dead." Than þe v said; "Yisterday he led a grete hoste, and today he is led of þaim & putt vnto beryall." Than þe sext said; "Yisterday he thristid down þe erth, and þis day þe erth prustis hym down." And þan a noder said; "Yisterday þe peple dred hym gretely, and þis day þai sett right not by hym." And þan a noder said; "Yisterday 28

<sup>1</sup> MS. improvisa.

<sup>2</sup> MS. Alphensis.

he had bothe many frendis and enmys, and þis day aft er in lyke vnto hym̄.”

## DXII.

Mortis eciam consideracio multum valet homini  
4 in dignitate constituto.

Ysidorus tellis how som̄ [*tyme*] þer was a custom̄, þat oñ þe furste day of þe crownyng of þe Emperour of Constantynople, when̄ he was in his moste ioy, a mason sulde com̄ & bryng hym̄ 8 iiij or v maner of stonys of marble and say vnto hym̄ oñ þis maner of wyse, and byd hym̄ chese of pies of whilk he wolde hafe his grave made. And so it was wunt to be done in þe cowrte of Rome, for when̄ þe Pope was chosē þer was broght afor̄n hym̄ 12 a pece of lyne-tow, & when̄ fyre was sett in it, þān was sayd vnto hym̄; “Thus gose þe ioy of þis werld̄ away, as þis fyre bryngis þis tow in-to a spark, and afterward̄ in-to right noght.”

## DXIII.

Mortis certitudo quantumcunque differetur multos  
16 inducit ad bonum.

We rede in ‘Libro de Dono Timoris’ how þer was a mañ þat had mekyll connyng in literatur̄ of phisykis, and he was giffen vnto vanyties of þis werld̄. So oñ a tyme hym̄ happend to be 20 at matyns oñ a Sondag, & þer he harde in þe legend̄ of lang life of olde fadurs, and how alway in þe end of ilkone it was sayd, ‘Mortuus est, he is dead.’ He vmbethoght hym̄ þat it wold̄ happen̄ so oñ hym̄, and he lifid̄ neuer so lang, and when̄ he conseyvid̄ þis, he 24 dispysid̄ þe werlde & entred̄ into þe ordur of freer prechurs. And þer he was made a freer prechur at vniuersitie of Paryssh, and he was a mañ of grete auctoritie and holynes.

## DXIV.

Mortis certitudo multum terret aliquos immortalitatem appetentes.  
28

We rede in ‘Historia Dragmanorum,’ how þat pies Dragmans, like philosophurs, beand in wyldernes, dispysyd̄ all werldly thyngis.

And kyng Alexander sent message vnto paim & said, aske what pai wold & pai sulde hafe it. And pai wrote vnto hym agayn & said; "Grant vs pat we shall nevir dy, for pat we desyre moste of all." And he wrote vnto paim agayn & sayd; "Wheñ I am mortall 4 & mon dy my selfe, how mot I graunt you pat ye sall nevir dye?" And pai wrote vnto hym agayn & sayd; "Sen þou knowis at þou mon dye, whi duse þou so mekull ill & puttis þi selfe in so many perels?" 8

Mortis certitudo inducit hominem ad provisionem  
necessariorum post mortem. Infra de pro-  
videncia, ij.

Mortis certitudo confirmat hominem in bono in- 12  
choato. Infra de sortilegio.

Mortui corpus aliquando vegetur<sup>1</sup> a demone. Infra  
de suffragijs.

## DXV.

Moritur homo aliquando dum est in maiore festo. 16

We rede in 'Libro<sup>2</sup> de Dono Timoris' how at þe cetie of Dyvyon þer was ane vsurar þat wed a wyfe, and þer was made abowñ þe porche-dure many ymagis of stone. And emang other þer was made ane ymage of ane vsurar with a grete purs in his 20 hand of stone, and sodanly as þis vsurañ stude at þe porche-dure to be wed, þis ymage of þe vsurar aboñ lete fall þe purs of stone apoñ þe vsurañ head þat shulde be wed, & kyllid hym.

## DXVI.

Mors hominem quantumcunque adnichilat. 24

We rede in þe 'Gestis of Alexander' how at þer was sent oñ a tyme vnto Alexander þe kyng a stone, and wheñ it was put in þe balance to be weyed in þe to skale, it weyed more þan<sup>3</sup> all þat evur pai cuthe put in þe toder skale. And wheñ pai put 28

<sup>1</sup> MS. vegetatur.<sup>2</sup> MS. repeats, in Libro.<sup>3</sup> MS. þat.



a little powder *peron*, it weyid<sup>d</sup> les *pan* <sup>1</sup> any thyng did<sup>d</sup> at *pai* cuthe put in *pe* toder skale. And when<sup>d</sup> *pai* say *pis*, many wise men<sup>d</sup> had grete mervell<sup>d</sup> *perof*. And *emangis* *paim* ane said vnto kyng  
 4 Alexander; “*pis* stone shewis vnto you what ye er; ffor now ye wey mo<sup>r</sup> *pañ* duse all<sup>d</sup> *pe* werl<sup>d</sup>, for it may skantlie bere you. Bod fro ye be deade and a little powder of erth casten<sup>d</sup> on<sup>d</sup> you, *pañ* shall ye be les *pañ* any thyng *pat* is in *pis* werl<sup>d</sup>.”

## DXVII.

8 Mortis horror aliquos ad bonum inducit.

We rede in ‘*Libro de Dono Timoris*,’ when<sup>d</sup> *pe* kurk of Crepsie <sup>2</sup> shulde be halowed, & for *pat* *pai* wolde take oute *pe* bodie of ane erle *pat* was berid<sup>d</sup> *per*, *pai* fand<sup>d</sup> a tade sittand<sup>d</sup> on<sup>d</sup> his face  
 12 knawand<sup>d</sup>, & many wormys and serpentis, to so mekuill at all<sup>d</sup> *pat* *per* was fled<sup>d</sup>, all<sup>d</sup> bod a soñ of his awñ. And he come to it & saw it, & tuke hyñ so mekuill poght *perfor* *pat* he lefte all<sup>d</sup> his gude & tuke hyñ to pouertie, & was so pure at efterward<sup>d</sup> he beggid<sup>d</sup> his  
 16 meat. And so he perseverd<sup>d</sup> many day. So hyñ happend<sup>d</sup> on<sup>d</sup> a tyme to com<sup>d</sup> vnto Rome, & *per* he become a collear to gett hyñ meat with, & he had no noder place to lig in bod vnder-nethe a grece in *pe* howse of a cardinaill. And *per* he lay vnto he dyed<sup>d</sup>,  
 20 and made a gude end<sup>d</sup>. And on<sup>d</sup> *pe* nyght when<sup>d</sup> he dyed<sup>d</sup>, all<sup>d</sup> *pe* bellis of *pe* kurk rang be *per* one.

Mortis timor reddit hominem tristem et cogitativum.

Infra de timore, iij & iiij.

24 Mortuis valent suffragia et orationes et oblationes.

Supra de missa, iij, et infra de suffragio, iij.

## DXVIII.

Mortis memoria inducit homines ad penitentiam.

We rede in ‘*Libro de Dono Timoris*’ how on<sup>d</sup> a tyme *per* was  
 28 a cursid<sup>d</sup> knyght, and he wolde do no penance *pat* was enionyd<sup>d</sup>

<sup>1</sup> MS. *pat*.

<sup>2</sup> Harl. MS. Cresby.

hym̄ for his syn̄ be Pope Alexander. & so þe Pope gaff hym̄ his ryng, & enionyd hym̄ to penans for to bere itt, vnderneþe þis condicion, þat evur when̄ he lukid̄ *per-vppoñ*, he sulde vmthynk hym̄ of his dead̄. And when̄ he had worñ it many day, and done 4 as he bad hym̄, he turnyd agayñ vnto þe Pope, & said̄ þat he was redie to fulfyf̄ whatt penans at he wolde enioyñ hym̄. & so he did̄ & was a gude mañ.

## DXIX.

Mortuis prodest penitencia a viuis facta loco 8  
defunctorum.

Maister Nicholas, þe Archebisshop̄, tellis how som̄ tyme *per* was ij felowis at war passand trew to-gedur, and ane of þaim happend̄ to do a grete syn̄. So be counceif̄ of þat oper he went 12 vnto Rome & shrafe hym̄ *perof*, & hym̄ was enionyd̄ *perfor* ij yere penance, & þis taken̄, hym̄ happend̄ fall̄ into a grete sekenes. And he made grete sorow at he might not fulfyf̄ his penance, and his felow behestē hym̄ þat, & he dyed̄, he shuld̄ do itt for hym̄. 16 And when̄ he was dead̄ & his felaw had done þis penance for hym̄, in þe end̄ of þe furste yere he þat was dead̄ apperid̄ vnto hym̄, and þe thrid̄ parte of his bodie was passand white and þe toder ij partis blak as pykk. And in þe end̄ of þe secund yere he apperid̄ vnto 20 hym̄, & ij parties of his body white & þe ij blakk. And in þe end̄ of þe iij yere he apperid̄ vnto hym̄ all̄ white, and thankid̄ hym̄ gretelie for his delyverans.

## DXX.

Mortuis valet restitucio ablatorum facta pro eis. 24

We rede in 'Libro de Dono Timoris' how a duches son̄ was bowñ to dye, & he was shrevyñ & yit he was bod ix yere olde. And when̄ he was dead̄ he aperid̄ vnto his moder & told̄ hur he was in grevus payñ, becauce<sup>1</sup> he had not payed̄ dettis þat 28 he had borowid̄ of his fadur meneya to play hym̄ *with*, becaus

<sup>1</sup> MS. *repeats*, because.

he had no thocht *peron* when *pat* he dyed. And his moder garte  
 spyr att whome he borowid it, & garte pay it vnto *paim*. And  
 afterward *pe* child apperid vnto hur agayn, & lete hur hafe know-  
 4 lege that he was delyverd oute of payn, & put in grete ioy and  
 felicitie.

DXXI.

*Mors pulcritudinem et omnes gratias corporales  
 destruit.*

8 We rede of ane, Isabell, *pat* was hy Whene of Naverñ, and when  
 sho drew nere hur dead sho garte light many lightis aboute hur  
 bed, and garte feche in many knyghtis & grete men of *pe* cetie.  
 Sho sayde vnto *paim* on *his* maner of wyse; "Vmthynk you & se  
 12 *pat* I, *pe* Whene of Naverñ, *pe* Cowntas of Campanye, and *pe*  
 doghter of *pe* Kyng of Fraunce, whilk *pat* was clere & fayr &  
 discrete, and gracious in euer-ilk mans sight, now, as ye see,  
 dead wyll com to me & destroy all pies."

16 *Mori debet religiosus in habitu suo. Supra de  
 monacho, ij.*

*Morientes aliquando demones asserunt. Infra de  
 vsurario, ij.*

20 *Mortui eciam in odio morientes post mortem illud  
 retinent. Infra de odio.*

*Mortuorum peccatorum corpora eciam post mortem  
 visibilter puniuntur. Supra de luxuria.*

DXXII.

24 *Mortui aliquando monent viuos pro eis vt ablata  
 restituant.*

Cesarius tellis how *per* was a knyght, *pat* hight Fredericus  
 of Kelle, when he was dead apperid vnto a man sittand vppon  
 28 a blak stede, & oute of his nese-thrilles come a grete reke & flawn



& he was coverd all with skynnys & bare a grete lumpe of erth betwix his shulders. And þe man þat he apperid vnto askid hym if he war Fredericus, and he ansswerd agayn & said he was. & he axkid hym fro whyne he come, and what all þat bement att 4 he saw. And he ansswerd hym agayn & said; "I am in grete paynys, and þies skynnys I tuke fro a wedow & now I fele þaim burnand vpon me. Also þer was solde vnto me wronguslie a certayn porcion of land; & now it burnys on my bak & thrustis 8 me down. Bod & my childer wulde restore it agayn, my payn mon be lestend." And þus he vanysshid away. And when his childer hard tell of þer fadur wurdis be þis man þat spak with hym, þai wolde not yelde þis lande agayn, bod had leuwr at 12 þer fadur sawle war evur in payn þan at þai partid with þis lande.

## DXXIII.

*Mortui aliquando apparentes infestant viuos.*

Cesarius tellis how þat in þe bisshoppryk of Tryuarens þer was 16 som tyme a knyght þat hight Henrie, & he vsid robborie, avowtrie, incest, & to be mane-sworn. And when he was dead he apperid vnto many folk. So at þe laste he apperid vnto a doghter þat he gatt in avowtrie, & afterward lay by hur hym selfe, and he wolde 20 nowder lett for crossyng nor strykyng with swerd. And when he was stryken, he mott not be wowndid; and þer come fro hym swilk a sownd like as þe bed had bene dongen on with mellis. So at þe laste, when he wold no wyse away, thurgh cownceit of þe arche- 24 bisshopp þai tuke holy watyr on a Sononday, & keste on hur & our all þe chawmer. And when þis was done þai saw hym nevur after.

## DXXIV.

*Mors amicorum debet pacienter tolerari* <sup>1</sup>. 28

Valerius tellis of ane þat hight Anaxagor, a whilosophur, when one tolde hym þat his son was dead he ansswerd agayn & sayd;

<sup>1</sup> MS. tollerari.

"Tell me not þat I wate, ffor I knew when he was born þat he sulde dye." Also Oracius tellis of a bisshop þat hight Iouis<sup>1</sup>, how on a tyme as he was halowand a howse, as he was enoynttand  
 4 þe poste with his hand, ane come & teld hym þat his son was dead; and he nowder removid his hand fro þe poste, nor left his obser-  
 vance for no sorow, þat he sulde not be sene of þe peple to do mo<sup>r</sup> þat longed vnto a fadur þan vnto a bisshopp. Also we rede of  
 8 Socraticus, when þat he did his offrand, one lete hym witt þat þe more<sup>2</sup> of his sons was dead, he wold not lese his offrand, neuer-pe-les he doffed his crown. Neuer-pe-les he spurrid how he dyed, & it was told his son dyed & faght manlelie in þe felde; & when  
 12 he harde teld of þat he tuke þe crown agayn & dond it on his head, and said he made mo<sup>r</sup> gladnes þat his son dyed manlely þan sorow for his dead.

## DXXV.

Morientes liberantur a temptationibus demonum  
 16 per deuotas orationes.

Saynt Gregur tellis þat in his monasterie þer was a childe þat hight Theodorus, whame he was passand fell & grevus with, & þis childe wolde be passand wrothe with any þat tolde hym oght  
 20 for his gude, and gladlie he wold not here þaim. So be proces of tyme hym happend to be seke & lay in trans of dead, and when all þe monkis stude aboute hym he began to cry, & sayd; "Go your ways! Go your ways! For I am gyffen vnto þe dragon to devow<sup>r</sup>.  
 24 Now he hase swolod in-to his mouthe my head, bod for you he may not swolow me all. Gyff hym rome þat he no langer turment me, bod þat he may do att he come for to do." And one of þaim bad hym sayn hym, & he said he wold fayn bod he myght nott.  
 28 So þai fell vnto þer prayers devoutelie, & þan þis seke childe began to cry, & sayd; "I thank all-myghti [God], for þurgh your prayers þe dragon is fled & I am delyverd."

<sup>1</sup> Harl. MS. Oracius, quoque Iouis pontifex.

<sup>2</sup> Harl. MS. maiorem e duobus filiis.

## DXXVI.

*Mortuis non est detrahendum.*

We rede ex 'Legenda Lombardica,' how þat in þe monasterie of Saynt Gregor *per* was a monk þat was so vexid' with þe axis at he was like to dye. & his brethir said' *per* psalters aboute hym, 4 trowyng þat he sulde dye. And when þai had done þai began to bakbyte hym. So yitt hym happend' to turne agayn vnto lyfe, & he lifte vp his ene & smylid & said'; "God forgyf you, brethir! Whi wolde ye bakbyte me? Ye hafe done vnto me a grete 8 impediment, ffor I was bothe at onys accusid' bothe of you & of þe deuill and I wiste neuer to whethur dissease I might ansswer. And *perfor* when ye se any man bowen to dy, bakbite hym not, bod hafe compassion on hym, at ye make hym no lettyng when he 12 commys afor þe strayte iugement of almyghtie God."

## DXXVII.

*Mulierem tangere non est bonum.*

Thar was a man of religion þat on a tyme went o-gateward<sup>1</sup> with his moder. And when þai come vnto a watyr, & he sulde 16 bere our his moder, he<sup>2</sup> take his handis & wappid' þaim in his skirte, at he sulde not tuche þe handis of his moder. And when he had born hur our, sho askid' hym whi he did so. And he ansswerd' agayn & said', "þe body of a womman is fyre, & becauce 20 I thoght what wommen er, *perfor* I wold' not tuche þe for *pereff* þat mot happen *per* vppon."

*Mulier debet cauere ne<sup>3</sup> ornatu, vel pulcritudine, vel alloquio provocet virum. Supra de abscondere. 24*

*Mulier casta est amanda. Supra de castitate, ij.*

*Mulieribus naturaliter inest compassio. Supra de compassione, ij.*

*Mulier diligenter debet custodiri. Supra de filia. 28*

<sup>1</sup> Latin, cum matre sua iter faceret.

<sup>2</sup> MS. & he.

<sup>3</sup> MS. ne donis ornatu.



Mulier vltro se ingerit viro. Supra de castitate, v,  
et de luxuria, i.

Mulier amore castitatis *eciam* propria membra corporis  
4 debet contempnere. Supra de castitate, iij.

Mulier amore castitatis *eciam* propriam patriam  
debet relinquere. Supra de Clemente.

Mulier amore castitatis *eciam* corpus proprium ex-  
8 ponit periculo. Vt supra.

Mulieris cohabitacio non est segura viro. Supra de  
cruce, ij, et de carne, i.

## DXXVIII.

Mulier *eciam* amicum nititur decipere.

- 12 Valerius tellis of one pat hight Zenocrates Platonicus, whilk pat  
was a mañ of such vertue, pat he wolde lat no mañ swere for  
no maner of cauce, bod att euere mañ sulde be trowid be his playñ  
wurd; & he was ffamilier vnto a wommañ of Athenis. So oñ  
16 a day as sho spak with oþer wommen, sho trustyng gretelie in  
þe familiaritie of þis philosophur, sho laid a grete wageor at sho  
sulde bryng hym oute of þe purpos of chastite. So þis philosophur  
oñ a tyme come vnto hur, & sho made hym mery of wyne so pat he  
20 liste slepe. & sho lenyd his head down in hur kne, & of his awñ  
wyff þer he lay a grete while. And evur sho talkid vnto hym  
wurdis to provoce hym to luste of his bodie, and yit be no wyse  
myght sho induce hym þerto, & so he went his wais & sho loste hur  
24 wageor. And when þe toder wommen axked hur pat at sho had  
loste, sho ansswerd agayñ & said, pat sho layd hur wageor of  
a mañ & not of a stokk, for he was a stokk, sho sayd, & no mañ.

## DXXIX.

Mulier virtuosa.

- 28 Valerius tellis how þer was a mañ pat hight Ninus, pat had  
a wyfe. & when he was dead, oñ a day as scho was byndand vpp

hur head; it was lattynd hur wit þat Babyloñ defaylid in bataill. And with þe ta syde of hur heade vnþun vp̄ sho ran to fecht agayn þaim of Babiloñ, & neuer wold sitt at bynd vp hur head vnto all was won & þai fled. & þerfor is ane ymage made of hur & sett vp̄ in þis maner of wyse.

DXXX.

## Mulier luxuriosa.

Orosius tellis of one þat hight Semiramis, þat was burnand in lichorie & thristie in blude, made ane ordinans and a constitucioñ 8 þat for no maner of reuerens nor inceste þer sulde no lettyng be, bod at betwix þe fadur & þe moder & þer childer, als ofte as þaim lykid, it sulde be lefuñ to hafe at do samen or for to hafe to wyfe or husband. So on a tyme sho desyryd hur awn soñ to hafe at do 12 with hur, and þer in despite he slew hur.

DXXXI.

## Adhuc de muliere luxuriosa.

We rede in 'Cronicles' of þe wyfe of Claudius, how þat sho was so gyffend vnto luste & lykyng, þat furste privalie and syne opynlie 16 sho wold expownd hur selfe, & cownceill þerto other noble wommen, so þat sho þoght þat sho had neuer enogh þerof. And at þe lasfe þe Emperowr & hur husband to-gedur slew hur; and sho was so forgetteli of mynd þat whē þai slew hur sho askid þaim whi 20 þai wolde not com & hafe att do with hur.

Mulier superba et despiciens virum quandoque  
postea viro capitur. *Supra* de Assenech.

Mulieres non expedit videre. *Infra*<sup>1</sup> de videre. 24

Mulier rixosa patienter a viro est toleranda<sup>2</sup>. *Infra*  
de paciencia.

Mulier loquax grauiter punitur. *Supra* de locucione.

<sup>1</sup> MS. *supra*.<sup>2</sup> MS. *tolleranda*.

Mulieris nequicia comparatur serpenti. Infra de serpente.

Mulier adultera virum suum contempnit. Supra de adulterio, j.

Mulier bona debet esse que ducitur in vxorem. Infra de vxore.

Mulier debet esse quieta et non vaga. Infra de vxore.

Mulier ad peccandum est parata si requiratur. Infra de silencio, ij.

Mulier naturaliter ad se attrahit affectum viri. Supra de concupiscencia, j.

Mulier temptat virum. Infra de temptatione, v.

Mulier aliquando feruens est ad <sup>1</sup> bonum. Supra de martirio.

#### DXXXII.

16 Mulier infidelis est marito suo morienti.

We rede how a womman, when hur husband lay in dead thrawis, callid hur mayden & bad hur go by hur iij yerdes of hardyn, 'to wynde my husband in.' And sho ansswerd agayn & sayd; 20 "Dame, ye hafe enoghe of fayr lyn clothe. Take perof iiij yerdis and wynd hym in." And sho was wroth <sup>2</sup> & said; "May not iij yerdis of harden serriff hym well enogh?" So pis man at lay seke happend for to here hur, and when he come to hym selfe, als 24 ilt as he myght, yitt he said; "Ya, make it shorte enogh pat it be not fylid with clay <sup>3</sup>."

#### DXXXIII.

Mulieres quandoque pro parua re litigant.

We rede in 'Libro de Dono Timoris' how per was ij women 28 pleyd befor a iuge for a clew of threde. And pe iuge axkid ather

<sup>1</sup> After ad, h, erased.

<sup>2</sup> After wroth, s, erased.

<sup>3</sup> A hand with Nota above it points to this tale.



of þaim whaŕ-of þe bothom̄ at þe clew was woñ oñ was. And þe tane said̄ it was oñ a cole & þe toder said̄ it was oñ a lyñ clowte. And þañ he rewardid̄ at þe clew sulde be woñ of, & sho at said̄ sothe of þe bothom̄ sulde hafe it. 4

## DXXXIV.

Mulieres <sup>1</sup> attente respicere non debent religiosi.

We rede in 'Vitis Patrum' how oñ a tyme a monk rañ for to se maydens as þai come samen goyng be þe way. And when̄ he had sene þaim he turnyd oute of þe way. And þañ ane olde wyfe 8 at was with þur maydyns sayd vnto þis monk; "And þou wer a parfite monke þou sulde not behalde vs, nor know þat we wer wommen̄."

Mulier papa creatur. Infra de papa. 12

Mulierem demon incumbens infestat. Supra de demone, xj et xij.

Mulier nobilis eciam viro aliquando se ingerit. Infra de temptacione, vj. 16

Mulier molestia carnis est temptata. Infra de temptacione, vij.

Mulierum ornatui congaudet demon. Infra de ornatu, ij. 20

Mulier virum suum in remotis partibus pergentem debet expectare diu ante quam nubat. Infra de peregrino et supra de celacione, j.

Mulier secretum est male celans. Supra de celacione. 24

## DXXXV.

Mulier mala decipit virum suum.

Petrus Alphonsis <sup>2</sup>; how som̄ tyme a mañ went to wede hys vynys, and his wyfe trowid̄ þat he wold̄ hafe tarid̄ long and callid̄

<sup>1</sup> MS. Muliere.

<sup>2</sup> MS. Alphensis.

hur luff into þe hows. So þis mañ happend to be smyteñ in þe ee  
 with a twyste, so þat he mot not se, & he mott hafe no ruste þerof  
 & went home. And wheñ he knokkid' at þe dure þe wyfe was  
 4 ferde, & hid hur luff in a chawmer & afterward' oppynd þe dure.  
 And hur husband went in & wolde hafe gane vnto þe bed', and sho  
 axkid' hyñ what he wolde do at þe bed', and he tellid' hur all as it  
 had happend hyñ. And sho bad hyñ sitt down' & latt hur  
 8 charñ þe hale ee, þat it happend nott þe same. And sho putt hur  
 mowthe vnto þe hale ee to likk it, vnto hur luff was gone his way,  
 at hur husband wiste nott. And þañ sho bad hur husband ryse,  
 & sayd vnto hyñ; "Now I am sekur of þis ee. And now if you  
 12 like ye may go vnto your bed and riste you." And so he did.

## DXXXVI.

## Mulier vna aliam in maleficijs iuuat.

Petrus Alphonsis<sup>1</sup> tellis how som tyme þer was a mañ þat went  
 on pylgramege, and he betuke his wyfe to kepe vnto hur moder  
 16 vnto he come home. And wheñ he was gone sho sent for hur  
 doghtur lemman' to sup' with þaim, & þai ete & drank samen  
 & made merie. And sodanlie þe gudemañ come vnto þe dure  
 & callid', and sho was gretelie trublid' þer-with, & hid hur lemman'  
 20 in þe chawmer and þañ lete hur gudemañ com' in. And he was  
 wery & wete, & bad þaim go make his bed'. And þis olde wyfe  
 bad hur doghter bryng a shete & latt hyñ se it þat he sulde  
 lig in, or sho made þe bed'. And sho broght a fayr shete, and  
 24 þe olde wyfe toke þat one end þerof, & þe yong wyfe þe toder, and  
 held it vp on ege als hy as þai might aforw' þe chawmer dure,  
 & þus þai hid þe gude mañ at he might not se to he was gone, at  
 þai had hyd, oute att þe chawmber dure. And þe gude mañ bade  
 28 styff & had a mokk<sup>2</sup>. And þan þis olde wyfe said vnto hur  
 doghter; "Ga now & make þi husband' bedd with þis shete at  
 I made myne awñ handis señ he went." And he said; "Dame,  
 can ye wefe such clothe?" "Ya, soñ," sho said, "forsuth I hafe  
 32 wrought mekuñ suche señ I was born."

<sup>1</sup> MS. Alphensis<sup>2</sup> Latin, et maritus delusus remansit.

## DXXXVII.

*Mulier mediatrix aliam ad peccatum inducit.*

Petrus Alphonsis<sup>1</sup> tellis how som tyme *per* was a wurshupfull  
 mañ pat went oñ pylgramege, and he had a gude wyfe and a  
 chaste. So *per* was a yong mañ pat luffid hur passandly, & wolde 4  
 hafe giffen hur grete giftis to hafe had his luste oñ hur, and  
 sho wolde not oñ no wyse. So at þe laste he fell seke for sorow at  
 he mot not spede, & lay in his bed. So *per* come in ane olde wyfe  
 & vysitt hym & askid hym what was þe cauce at he was seke for. 8  
 And he oppynd his herte vnto hur & tolde hur all pat hym aylið.  
 And sho said hym þurte not be seke her-for, sho cuthe help hym  
 well enogh. And he promysid hur a gude rewarde to helpe hym.  
 So sho had a little bykk whelpe, & sho held it fastand ij dayes. 12  
 So oñ þe iij day sho made a cake of mustard & mele & gaff it,  
 & it ete it. And for bytuernes of þe musterd it begañ hugelie to  
 grete, & þe een þerof to ryñ. So sho went vnto þis gude wyfe  
 hows, and þis whelpe folowid hur. And sho, becauce sho was ane 16  
 olde wyfe, welcomyd hur fayre, & gaff hur meat & drynk. So  
 at þe laste sho askid hur what þis whelpe aylið to wepe þus.  
 And sho ansswerd & said; "Dere Dame! it is no mervell if  
 I make sorow & wepe, for þis whelpe was my doghter, & was 20  
 a full leaff maydyn, & a gude & a fayr. And becauce sho wolde  
 not consent vnto a yong mañ pat luffid hur, to be his luff, þus  
 sho was shapen to be a biche whelpe." And with þat sho lete as  
 sho swownyd & wepid sore. So þis gude wyfe made mekull sorow, 24  
 & said; "What moñ I do? Allas! for I am in þe same cace;  
 ffor a yong mañ luffis me & I hafe dispysid hym, and I am aferd  
 pat I sall oght be mysshapen." And þan þe olde wyfe ansswerd  
 & cownceld hur to consent vnto hym, & latt hym hafe his liste at 28  
 sho wer not forshapyn & made a byche whelpe. & sho prayed hur  
 to go for hym, and so sho did & fechid hym vnto þis womman, &  
*per* he had his luste & his desyre; & þis false alde when had  
 a gude reward of ather partie. 32

<sup>1</sup> MS. Alphonsis.



## DXXXVIII.

## Mulier difficile custoditur.

Petrus Alphonsis<sup>1</sup> tellis how som tyme *per* was a yong wed  
 mañ, and purgh conseil of ane olde wyse mañ he closid<sup>r</sup> his wyfe  
 4 in a hye chawmer þat had no dure butt one, and a wyndow,  
 & evur as he come owder in or oute, he sparrid<sup>r</sup> þe dure faste.  
 And on þe night he wolde hyde þe keyis at his bed head. And  
 þus he did a long tyme. So on a tyme when hur husband<sup>r</sup> was  
 8 away, sho lukid<sup>r</sup> furth at þe wyndow, and sho was war of a fressh  
 yong mañ, & onone sho wex iolious on hym. And to þe entent at  
 sho mott gett oute vnto hym, iij nyghtis or iiij, by & by sho made  
 hur husband<sup>r</sup> dronken. And on a nyght privalie when he was on  
 12 slepe, sho stale þe keyis fro his head & oppynd þe durys. And  
 privalie sho went vnto þis yong mañ. So hur husband<sup>r</sup> wakynd<sup>r</sup> &  
 myssid<sup>r</sup> hur, & compasid<sup>r</sup> þat *with*-owten a cauce sho wolde not hafe  
 desyrid<sup>r</sup> [*hym*] to drynk so faste on evyns as sho did, & said<sup>r</sup> no ping  
 16 bod lay still & slepte. So when sho had had hur luste, sho come in  
 agayn, and he lete as he myssid<sup>r</sup> hur noght. So on a night afterward,  
 he fenyd<sup>r</sup> hym selfe dronken, and þe same night sho rase vp as sho  
 did afor, and went vnto hur luff. And onone as sho was gone, he  
 20 rase privalie & folowid<sup>r</sup> hur & come vnto þe dure & sparrid<sup>r</sup> it faste,  
 & went vp agayn & stude in þe wyndow wachand. And at þe  
 laste he was war of hur command in hur sark. And sho knokkid<sup>r</sup>,  
 & he axkid who was *per*? And sho besoght hym forgyff hur  
 24 at sho went furth, & to latt hur com in. And he said<sup>r</sup> sho suld<sup>r</sup> not  
 com in, bod sho sulde stand<sup>r</sup> still *per* & he suld<sup>r</sup> shew hur vnto hur  
 fadur & hur moder in þe aray at sho was in. And þe vse was þat  
 þai þat wer fon *per*-oute at mydnyght, wachemen sulde take þaim  
 28 & on þe morn sett þaim on þe pyllorie, þat all meñ myght wonder  
 on þaim. And when sho saw þat on na wyse he wolde lat hur in,  
 sho said<sup>r</sup> sho sulde lepe into a draw-well at was bod a litle fro þe  
 dure, & drowñ hur selfe, rather or sho war takyn & shamyd.  
 32 And when sho saw for all þis at he wold<sup>r</sup> not lat hur in, sho take

<sup>1</sup> MS. Alphonsis.

vþ a grete stone & keste in-to þe draw weþ, and bad fare-wele for  
 evurmoþ. And when he herd it fall in-to þe weþ, he went it had  
 bene sho had loppyn in-to þe weþ, and he was somewhat asstonyd,  
 and he oppyn þe dure faste, & rañ vnto þe weþ at luke if he mott 4  
 gett hur oute. And sho had hid hur be þe waþ & saw þe dure  
 was oppyn, & whippid in & lokkid þe dure faste, & gatt hur vp  
 in-to þe wyndow. And when he hard sho was getteñ in, he said;  
 "O, þou fals womman, and full of þe devuls crafte! Lat me com 8  
 in!" And sho said, nay, he sulde nott. And þer sho held hym  
 oute vnto wache-men come & take hym, & had hym vnto prison.  
 And on þe morñ sho went vnto hur fadur & hur modir, and told  
 þaim how þat he went oute on þe nyght to his strompettis & for- 12  
 suke hur, & þer þai come vnto þe prison all samen & made playnt  
 on hym. And þer in his sarke & his breke he was sett on þe  
 pellorye, at all folk wonderd on hym, & þus maliciouslie sho put  
 hur blame opon hym. 16

## DXXXIX.

*Mulieris malicia quandoque in caput suum  
 redundat.*

We rede in 'Cronicles,' when kyng Albyon was at Veron  
 at a grete feste, he commandid his butler to feche hym a copp 20  
 þat he had made of þe heade of þe furst husband of Rosamond, at  
 was his wyfe, whame he had slayd in batell; & he garte fyl  
 it full of wyne & dranke þerof, & gaff Rosamond his wyfe & made  
 hur to drynk þerof. And he bad hur drynk with hur furst 24  
 husband, and sho conseyyid what he ment & was passand wrothe  
 with hym. So þer was in þe cowrte a duke þat held<sup>1</sup> a chawmerer  
 of þe whene, & sho had knowlege þerof. And on a tyme when þe  
 kyng was fro home, opon a nyght sho went into þis chawmerer 28  
 bed, & sent privalie vnto þis duke a message as it had comen  
 from hur chawmerer, & bad hym com & lye with hur; and  
 þer þis duke lay bye hur. And when he had done sho said vnto

<sup>1</sup> MS. *repeats*, þat held.

hym; "Knowis þou what I am?" and he said; "Ya, þou erte þe  
 chawmerer, my lemman." And sho said; "Nay, I am Rosamond,  
 att þou has done þis dede with; & chese þe oon of ij. For  
 4 owther þou saff sla kyng Albyon at slew my furst husband &  
 garte me drynk of his head, or els I saff tell hym what þou hase  
 done, & make hym to sla þe. And þerfor venge me of hym  
 þat made my husband head in a copp, or els þou saff dye þerfor."  
 8 And he said; nay, he wold not do it hym selfe, bod he promysid  
 hur att he sulde gett a noder þat sulde do it. And sho gart  
 hide þe kyng's armor & his bateff-ax at stude at his bed-head,  
 & his swerd at hang sho gart bynd it, so at it mott not com oute  
 12 of þe shethe. And when þe kyng was in his bed & of slepe,  
 þis manwheller come in, & þe kyng gat his swerd & wold hafe  
 drawen oute, & it wold not; & so he was slayn. And þan  
 he tuke Rosamond, & aff þe knyng's tresur & ffiled vnto þe Cetie of  
 16 Raven<sup>1</sup>; & þer he wedd hur. And hur happend þer on a tyme to  
 se a fayr yong man, & sho wex amoros of hym, and poght þat sho  
 wolde hafe hym to hur husband. And sho gaff hym þat had wedd  
 hur poysen to drynk, and kyllid hym. And when he felid þat it  
 20 was venom, he garte hur drynke of þe reuercion. And sho wolde  
 nott, & he tuke oute hys swerd & bad hur drynk it, or he sulde  
 kyll hur. And so sho drank it, & þer pai wer both dead.

## DXL.

*Mulier vbique ab omnibus est fugienda.*

24 We rede in 'Vitis Patrum' how þe abbot Semestras had certan  
 disciples þat on a tyme said vnto hym; "Sur, [go] we into  
 þe werld a while, & latt vs dwell þer." And he ansswerd agayn  
 & sayd; "Go we þan whare no womman is." And pai ansswerd  
 28 hym agayn & said; "Whar is þat place þat a womman is not in,  
 bod if þat it be in wyldernes?" And þan þe abbott ansswerd  
 agayn & said; "Therfor I pray þe, lat vs abide in wyldernes."

*Mulieris memoria in corde viri esse non debet.* Supra  
 32 *de memoria, ij.*

<sup>1</sup> Lat. MSS. Ravenna.



Mulier luxuriosa in proprium filium impetit. *Supra*  
Andree, ij.

Mulieris specie diabolus sanctos temptat. *Supra*  
Andree, iij. 4

## DXLI.

Mulieris nobilis virtus quandoque apparet in morte.

Iustinus tellis of ane pat hight Olimpias, and when she saw  
armyd meñ come and wold hafe slayn hur, sho went & cled hur in  
gay clothynge, & tuke ij maydens with hur and went to mete þaim. 8  
And when þai saw hur in þat aray, þai wer astonyd at sho did so  
& þai went agayn vnto þer maisters [*& told*] how þai fand hur not  
ferd nor fleand fro dead, nor at sho was not ferd for swerd nor  
wound, nor wepid wommanlyke, bod resayvid armyd meñ mekelie 12  
with ioy & murth, and obeyid hur to vndergo dead. And þus sho  
was delyverd.

## DXLII.

Mulier et viuens et moriens honestatem debet  
*servare.* 16

Iustinus tellis of þis same womman, how on a tyme<sup>1</sup> sho was  
stryken with a swerd & fell down & dyed, & yit with hur clothis  
& hur hare sho coverd hur theis, so pat none vnwurshup of hur  
bodie sulde be sene. Also we rede of the whene of Narvan<sup>2</sup>, 20  
pat hight Isabell, & was doghter vnto Saynt Lowyçe pat was kyng  
of Fraunce, pat if all sho was yong and passand fayr, neuer þe-les  
sho wolde neuer lyg with Kyng Theobald, at was a fayr yong man  
at had wed hur, bod in hur sark, nor lat hym lig with hur bod in 24  
his sark & his breke. Nor þer was neuer none of hur maydens,  
nowder privalie nor apert, pat nowder in bath nor in wasshyng  
saw als mekuil as hur ancle bare. And when sho dyed, sho  
commandid hur maydens pat þai sulde wapp all hur bodye & hur 28

<sup>1</sup> MS. tyme when.<sup>2</sup> Harleian MS. de regina Navarre.

membres in a long webb & sew it, at wheñ becauce of sēthyng hur membrus burde be cutt, þe clothe sulde be cutt, at þai þatt cutt hur sulde not se none partie of hur body bare.

- 4 *Mulier sine assensu viri non debet dare magna. Infra de vxore.*

*Mundi debent esse qui contractant sancta vasa et vestes. Supra de corporali.*

- 8 *Mundi pericula sunt evitanda. Infra de risu et de periculis.*

*Mundo possunt adaptari que supra dicuntur de contemptu mundi, de diuicijs et morte.*

#### DXLIII.

- 12 *Munera parua ab amicis data sunt non spernenda.*

Senec tellis how þat wheñ þe disciples of Socrates come and broght hym̄ many giftis, he had a pure scolar þat hight Escharmes, þat come & offerd̄ hym̄ selfe vnto hym̄ and said; “Sur, I giff you  
16 þe beste þing þat I hafe, þat is myne awn̄ bodye.” & he said̄ þat oper þat gaff hym̄ small giftis helde per beste giftis behynde, & so wolde not he doo, bod he prayed his mayster to take þat pure gifte, & so labur it with̄ all his diligens, att it mott be better & fayrer  
20 for his sake. And his maister ansswerd̄ hym̄ agayn̄ & sayd; “I have tane a grete gyfte of þe bod if þou þinke þi selfe little, and giff þi selfe besylie for þine awn̄ profett to do all thyng at I command̄ the.”

- 24 *Munera magna non debet dare vxor sine licencia viri. Infra de vxore.*

#### DXLIV.

*Munera accipere non debet princeps vel prelatus.*

Valerius tellis of one Marchus Thurius, þat was þe nobyllest  
28 cowncelor within Rome. & on̄ a tyme a grete man̄ come vnto

hym & fand hym syttand at his supper be pi fyre, & all his meat  
 on a tre-dubler. And he offerd vnto hym & wold have gyffen  
 a grete porcion of syluer vessell, & bad hym were paim for his  
 sake. & he forsuke paim & wolde not take paim. And he was 4  
 wrothe *perwith* & said; "Ye sall nevir tell pat Marchus Thurius  
 had lere be lorde of riches pan for to be maid riche of wisdom.  
 For vmthynk you pat ye neuer saw me ourcommen in batell, nor  
 yit be corrupte *with* money." 8

*Murmurare non debet pauper cui datur elemosina.*  
*Infra de paupertate.*

## DXLV.

*Mures eciam homines aliquando inuadunt.*

We rede in 'Cronicles' pat in pe tyme of pe iij Henrie pe 12  
 Emperour, how *per* was a riche man on a day satt at his meate.  
 And sodanlie he was vmlappid *with* a grete flok of myce, and  
 sodanly pai leste all<sup>1</sup> at was in pe howse, & pursewid vppon hym.  
 & men take hym and had hym vnto a ship on pe watir at he mot 16  
 so esskape pe myce, & voyde paim fro hym. And pai lepid after  
 hym in-to pe watyr, & come to pe shupp & gnew it purgh. & so  
 he mott on no wyse kepe hym fro paim, vnto so muche att he was  
 had to land agayn; & *per* pe myce feil on hym & kyllid hym, & 20  
 ete hym vp euere morself vnto pe bare bonys.

## DXLVI.

*Musce infestant multos.*

We rede ex 'Legenda Lombardica'<sup>2</sup> how at *per* happend on  
 a tyme a grete multitude of fleis in ane abbay pat Saynt Barnard<sup>24</sup>  
 made, vnto so mekull at pai did mekull noysans vnto all men pat  
 dwellyd *perin*. And when pai come & tolde hym, he said pat he  
 sulde curs paim, & on pe morne pai wer foñ dead, ilk one.

*Mutacio frequens iudicium<sup>3</sup> non est populo utilis.* 28

*Supra de ballivo, ij.*

<sup>1</sup> MS. *repeats*, all.

<sup>2</sup> MS. *ex legibus Lombardorum.*

<sup>3</sup> MS. *iu deñ.* Harl. MS. *iudicium.*



## DXLVII.

## Natalis Domini, primo.

The birth of our Lord is prevyð be many meracleys, ffor Innocencius þe iij telles how at Rome þer was contynuaß pease  
 4 xij yere to-gedur, and þerfor þe Romans byggid a fayre temple, & sett þerin þe ymage of Romulus, & garte call it Templum Pacis. And þai askyd Appollo how long it sulde laste, & he said vnto a womman þat was a clene mayden bare a childe. And when þai  
 8 hard þat, þai said it sulde laste evur, & wrate abowne þe dure in golden letters; 'Templum Domini<sup>1</sup> in eternum manet.' And when our Ladye bare hur childe, vpon þat same nyght it fell down vnto þe hard erth, and þer is now Ecclesia Sancte Marie  
 12 Noue<sup>2</sup>.

## DXLVIII.

## Natalis Domini probatur dupliciter, ijº.

Ex 'Legenda Lombardica<sup>3</sup>' we rede how þat vpon þat day þe ymage of Romulus and aß oþer ydolfis in Rome fell down  
 16 & brak. And Saynt Ierom tellis also how þer come a tokyñ in Egipte for aß þer idolfis fellis when our Ladye bare hur chylde. And her-for þe prestis of þe temple garte make aue ymage of a maydyn with a barn in hur arm, and sett it in a privay place in  
 20 þer temple, & vnto þat þai did wurshup.

## DXLIX.

## Natalis Domini probatur multipliciter, iijº.

We rede ex 'Legenda Lombardica' how þat same nyght þe derknes of þe nyght and clerenes of þe day war turnyd evun  
 24 contrarie.

<sup>1</sup> Lat. MSS. Templum Pacis.<sup>2</sup> MS. Sancte Marie de nouo.<sup>3</sup> MS. Legibus Lombardorum.

## DL.

Natalis probatur, iiij<sup>to</sup>.

Orosius and Innosins<sup>1</sup> tellis how pat a weſſ in Rome pat same nyght was turned in-to oyle & ran in-to Tyber, and aft þe day after spran habundandlye; ffor Sibilla had prophecyed & said pat 4 our Savyor sulde not be born or a weſſ of oyle sprang oute of þe erthe.

## DLI.

Natalis Domini probatur, v<sup>to</sup>.

Crysostimus tellis pat vppoñ þe nyght of þe natiuitie, vnto 8 þe kynges pat war prayand on a hyll, a fayr starñ appered<sup>2</sup> vnto þaim. & it had in it a fayre childe, and vppoñ his shulder a fayr cros shynyng, whilk childe spak vnto þe kyngis and bad þaim go in-to Iudea & seke hym, & þer þai sulde fynd hym born. 12

## DLII.

Natalis Domini probatur, vij<sup>to</sup>.

We rede in 'Legenda Lombardica' how pat vppoñ þat day þer apperid in þe este iij sonnys<sup>3</sup>, and somewhat befor þat tyme after þe dead of Iulius Cesar. 16

## DLIII.

Natalis Domini probatur, vij<sup>mo</sup>.

Innocencius þe iij, pope, tellis how pat Ottouianus þe Emperour, pat aft þe werld was subgett vnto, and be his resoñ he plesid so vnto þe senaturs of Rome, þat þai wolde hafe wurshuppid hym 20 as Godd. And he callid Sybilla þe prophetice vnto hym, & axkyd hur if evur þer sulde be any born þat sulde be gretter þan he was.

<sup>1</sup> Harl. MS. *Innocens iij.*

<sup>2</sup> MS. *appeyed.*

<sup>3</sup> Harl. MS. *qui paulatim in vnum corpus solare redacti sunt. Eusebius in Croniciis, et Magister in Historia*

*Scolastica dicunt quod non ipso die apparuerint tres soles, sed autem per aliquod tempus, scilicet post mortem Julij Cesaris.*

So it happend on þe yole-day, and þis Sybyll was in þe Emperour chawmer. And evyn aboute mydday *per* apperid̃ aboute þe soñ a goldeñ cercle, and in myddeste of þe cercle was *per* standand̃  
 4 a fayr maydyñ and a chylde in hur armys. And sho shewid̃ þis vnto þe Emperour, and þe Emperour had grete mervail here-of, & said̃ þat he hard̃ a voyce þat spak, saying, “Hec est ara celi.” And Sybyll said̃ þat childe sulde be mare þañ he was, and *perfor*  
 8 sho bad̃ hym̃ wurshup̃ hym̃. And þat chawmer is consecrate a kurk in honor of our Ladie, & is callid̃ to þis day *Sancta Maria de Ara Celi*<sup>1</sup>. And fro thens furth̃ þe Emperour wurshuppid̃ þis childe & wolde wurshup̃ none oþer goddis. And vnto þis  
 12 sentans accordis Timotheus, historiagraphus, and Orosius for þe moste partie.

## DLIV.

Natalis probatur, viij<sup>uo</sup>.

We rede ex ‘*Legenda Lombardica*’ how þat þe oxe & þe ass,  
 16 knowyng mervolosly Almighty God̃ layd̃ in a cryb besof̃ þaim, þai fell dowñ oñ *per* kneis and wurshuppid̃ Hym̃. And Saynt Ieroñm tellis þat vpoñ þat nyght aff̃ þat euer laburd̃ in vicio sodomitico was slayñ, so þat not in þe kynd̃ þat Almyty God̃ had̃  
 20 takeñ fro thens furth̃ *per* sulde be foñ so mekuñ vnelennes. For als Saynt Austyñ sayd̃; “videns Deus vicium contra naturam in natura humana fieri, fere desijt incarnari.”

## DLV.

Negacionem dei inducit frequenter malum consilium  
 24 *et inopia siue paupertas.*

Cesarius tellis how þat in þe dioces of Leodenensis<sup>2</sup>, besyde Florens, *per* was som tym̃ a yong knyght & noble in tornamentis, & giffeñ vnto vanytis of þis werld̃, vnto so mekuñ þat *per* aboute  
 28 he consumyd̃ aff̃ his gudis, so þat he fell̃ evyñ in despayr. Vnto so mekuñ þat oñ a nyght he garte a mañ of his lede hym̃ in-to a wude, & *per* þai raysid̃ the devuñ as þai was wunt to do, & made

<sup>1</sup> MS. Cela.<sup>2</sup> Harl. MS. Leodiensis.



hym to speke with paim. And þer he bad þe knyght make no  
 charge of his povertie, & he askid hym if he wold hafe riches  
 agayn, & ioy, as he was wunt to hafe. And þe knyght said,  
 ya, he wolde, and it mot be done be God Almyghtie. And þan 4  
 hys man sayd vnto þe fende; "Here hafe I broght you a noble  
 man, my maister, at ye may restore hym vnto þe degre at he was  
 in afore tyme." And þe fende saide, hym burde furst forsake  
 Almyghti God & make homage vnto hym. And þis knyght, þus 8  
 all it war treland & makand sorow, neuer-pe-les, in hope of  
 requovering agayn of þat at he had loste, purgh cowncell of  
 þis man he did itt. And þan þe fend said hym burd nede forsake  
 Goddis moder. And þe knyght ansswerd agayn & said, þat wolde 12  
 he neuer doo. And þus he partid away fro þaim, and went agayn  
 vnto þe towne. And þer was a kurk in his way, and he went  
 in and sett hym down on his kneis befor ane ymage of our Ladye,  
 & wepid & made grete sorow, at all þe kurk rang with. So evyn 16  
 þe same howe, a knyght þat had boght all his lifelod befor, happend  
 com by þe kurk away, & hard grete noyse & went in, & when  
 he fand þe knyght, þat he kend well enogh, cryand & makand his  
 prayer so devowtly, he had grete mervell, & drew hym be-hynd a 20  
 pyler & stude still, & pogght he wolde wit what all þis bement.  
 And, at bathe þis knyghtis hard, our Ladie spak vnto hur Son &  
 said; "O, þou swete Son! Hafe mercie of þis man!" And  
 þe childe at satt on hur kne wolde not speke agayn vnto his 24  
 moder, bod turnyd his head awayward fro hur. And sho prayed  
 hym agayn, & sayd þat þe man was dessayvid, and with þat  
 he turnyd his bak opon hur and said; "This man hase denyed  
 me, what shulde I do vnto hym?" And þan þe ymage of our 28  
 Lade rase vp & sett hur Son upon þe altar, and fell down on hur  
 kneis at His fete and said; "I pray þe, swete Son, þat for my  
 sake þou forgyff hym his syn." And onone þe child lifyd vp His  
 moder and said vnto hur; "Moder, yit I neuer denyed þe thyng 32  
 att þou axkid me. And now, beholde, for þi sake I forgyff hym."  
 And þan þis knyght was fayn, & rase & went his ways furth of þe  
 kurk, and was passyng sadd & hevvy for hys syn, & glad þat it was  
 forgyffen hym. And þe toder knyght folowid hym privalie, & 36

ouertuke hym & axkid hym whi his een war so wate & so bownyd.  
And he ansswerd agayn & said pe wynd garte itt. And he said  
agayn; "Sur, I knaw pe cauce of your truspas wefl enogh. And  
4 Sur," he said, "I hafe a doghter & no mo childer, and if ye wuff wed  
hur I saff giff you all your lyfelod agayn, & you ij I saff make  
heyris of all my riches." And he thankid hym & wed hur, & was  
afterwerd a gude man & a riche.

8 Negant *eciam* deum religiosi. Supra de miseri-  
*cordia.*

Negacionem dei inducit amor carnalis. Supra de  
amore.

12 Negacionem dei inducit ambicio dignitatis. Supra  
de Maria, vj<sup>1</sup>.

Neganda non est pauperi elemosina. Infra de  
paupere, ij<sup>2</sup>.

16 Negligencia hominis impedit ne ei ab aliquo sub-  
ueniatur. Supra de cogitatione.

Negligencia executorum nocet testatori. Supra de  
executore, j.

20 Negligencia vtencium aliqua re perditur aliquando  
ipsa res. Supra de legato.

Negligencia dicendi horas. Supra de Augustino, ij.

#### DLVI.

Negociatores sine fraude debent emere *et* vendere.

24 Tullius tellis how on a tyme it was disputid betwix Diogenes &  
Stocius<sup>3</sup>, pat was his disciple. And Diogenes sayd; "All pe vices  
of a thyng pat is selde aw not to be expowndid to hym pat byes it,  
bod ewhils it is constitutt be pe law; ewhils neuer-pe-les oper

<sup>1</sup> So Lat. MSS., Eng. MS. *has*, de iniuria, iij.

<sup>2</sup> MS. iij.

<sup>3</sup> Arund. MS. inter Diogenem,

Babilonium stoicum, et discipulum eius, Antipatrem. Harl. MS. inter Diogenem, Babilonium storcum, etc.

thynges er done withouten gyle." And his scoler ansswerd hym agayn & sayd, þat when þe byer trowes att þe thyng be gude, & puttis truste in hym þat sellis it, þe sellar aw to tell þe byer & þer be any fawte þerin. Than Diogenes sayd; "It is one to be styff 4 & anoder to layn, and þe tane is not profitable to þe to here, nor it is not nedefull to me to say." And þan his scoler sayd; "And it be dampned at Athenys at a man saff not tell þe way vnto hym þat travels, mekull moʒ dampnable it is wittandlie to suffer a man 8 faff in-to error." Than Diogenes sayd; "He hase not garte þe bye þat stirris þe not to bye; and þou byes þat ping at plesis þe, and he praysis þat ping þat is his awn. And whar þe dome is in þe byer, þer is no begyle in þe seller. And þerfor<sup>1</sup> a<sup>2</sup> seller 12 aght to layn nothyng vnto þe byer<sup>3</sup>, neuer-þe-les hym thar not tell hym bod if he wyff, for what-som-evur langis to hym þat byes it, longes to hym þat sellis, to witt how þat he saff sell."

*Nequicia mulieris comparatur serpenti. Infra de* 16  
*serpente.*

## DLVII.

*Nequicia Herodis.*

We rede in 'Cronicles' how þat Herode, when he hard tell þat þe Iewis abade with grete myrth agayn he sulde dye, he garte 20 gadur samen aff þe noble yong men of Iudee, & garte spar þaim in a prison, & commandid vnto Salome his wyfe þat als tyte as he war deade, þat sho sulde sla þaim ilkone, at on þat maner of wyse aff Iudee sulde make sorow when he was dead as wele as 24 þai dyd in his lyfe. And so was done.

*Nero. Supra de crudelitate, et infra de prodigalitate et Simone.*

## DLVIII.

*Nicholai confessoris.*

28

We rede in his 'Meracles,' how som tyme þer was a Iew þat hard tell of þe meracles of Saynt Nicholas, and he garte make ane

<sup>1</sup> MS. *repeats*, and þerfor.<sup>2</sup> MS. &<sup>3</sup> MS. *seller*.



ymage of hym, & sett hym to kepe all his gudis. And when  
 þe Iew on a tyme was fro hame, thevus come & stale away his  
 gudis, & when he come and fand þai wer away, he began to reprove  
 4 þis ymage, and bett itt sore. And Saynt Nicholas apperid vnto  
 þies thevis, & shewid þaim how his body was betyn for þat gude  
 att þai had stollen, and thretid þaim at þai sulde be hanged bod if  
 þai had þis gude agayn & restorid it, & teld þaim at he was Saynt  
 8 Nicholas, in whose kepyng þis Iew had putt all his gudis. And  
 þies thevis wer fferd, and broght all þies gudis agayn, and tolde þe  
 Iew þis meracle. And he was turnyd & þai, bothe, and become  
 gude men; & þe Iew was cristend.

## DLIX.

12                    *Nicholaus scolarem suscitauit.*

We rede in his 'Meracles' how þer was a gude man þat vsid  
 yerelie, becauce of a son þat he had þat was a scolar, apou Saynt  
 Nicholas day for to make a grete feste, & dele grete almos in  
 16 wurshup of Saynt Nicholas. So þe deuill had a dispite þeratt, &  
 come to þe dure in a pure mans liknes, & axkid almos vppou  
 þe Saynt Nicholas day. And þe gude man sent hym almos with  
 þis scoler, and þer þe deuill strangeld þe childe & kyllid hym.  
 20 And when þe fader come vnto þe dure and fand his son dead, he  
 made mekull sorow & had vp þe dead childe in-to a chambr, and  
 sett hym down on his kneis & made his complaynt vnto Saynt  
 Nicholas, & said; "Loo! Saynt Nicholas! behold, is þis your  
 24 reward of þe wurshup þat I hafe þis many day done vnto you?"  
 And as he was þus complenand þe childe oppynd his ene & rase  
 vp & was olyfe agayn.

## DLX.

*Nicholaus iuuenem de captiuitate patri restituit.*

28 We rede in his 'Meracles' how þat a man purgh þe merettis of  
 Saynt Nicholas had a childe, whilk þat when he was a yong man

was taken in þe were *with* þe Aragans<sup>1</sup>, & depute into *serve* *with* þe kyng. So it happend' vppon Saynt Nicholas day þis yong mañ broght þe kyng wyne in a copp of golde, and as he held' it befor' þe kyng he remembreð' hym þat it was Saynt Nicholas 4 day, & how his fadur as þat day was wunte to make a grete feste. And sodanly he gaff a grete sigh, and þe kyng wold' algattis wete þe cauce at he sighed' for, and he told' hym evure dele. And þis vncrestend' kyng thrett' hym & said'; "What at evur pi Nicholas 8 duse, þou shalt dwell here *with* vs." And *with* þat sodanlie þe come a grete wynd', & smate down þe howse and liftid' vp þe childe *with* þe copp in his hand' & þe wyne in it, & sett' hym evyñ at his fadur dure. And he went in & fand' his fadur & all his 12 frendis at dyner, & þe he teld' þaim all how it happend'. And þai war passand' fayñ & thankid' God & Saynt Nicholas.

Nicholaus indeuotos sibi verberat. Supra de deuocione, ij. 16

Nicholaus deuotos sibi remunerat. Supra de deuocione, j.

## DLXI.

Nigromancie<sup>2</sup> ars est valde periculosa.

Cesarius tellis how som tyme þe was a knyght at wold' not trow 20 at þe was any fendis. So on a tyme he come vnto one þat was callid' Philip, þat was practyse in nygromancye, and prayed' hym to latt hym se som fendis. And he re[*cu*sid' & said' he durst nott; & yit he laburd' hym beselie. So on a day, aboute none, þis 24 Philip garte þis knyght put his swerd abowte hym, and at a gateshatyfl, *with* a<sup>3</sup> swerd' he made a cercle aboute þis knyght, and bad hym kepe hym wele within þis cerele, ffor and any membre of hym come withoute itt, he mond lose itt vnto tyme þat he come 28 agayñ vnto hym. And he bad hym, & he saw any bodie, nowder

<sup>1</sup> Lat. MSS. ab Agarenis.<sup>2</sup> MS. Nigromancia.<sup>3</sup> After a, w, erased.

giff þaim right not, nor take right not of þaim, and he tolde hym  
 þat þai wolde bothe tempe hym & flay hym; bod & he wolde do so  
 he bad hym, he sayd; þer shuld' nothyng noy hym. And when he  
 4 was gone & þe knyght was be his one in þe cercele, belyfe þer come  
 as it had bene grete fludis, & a nowder tyme as it had bene  
 gruntyng of swyne, and now blastis of wynd. And now hym  
 boght he saw a mañ als hye as treis, and when he come nere  
 8 þe cercele he axkid' þis knyght what he wold', & bad hym aske & he  
 suld' tell hym. So he lukid' opon hym & hym thoght he was  
 a grete mañ & a blakk, & of grete difformytie, so þat he durste not  
 verelie behald' hym. So att þe laste þis knyght spað & said' vnto  
 12 hym; "I hafe desyrid' gretelie to se þe." And he axkid' hym,  
 whareto. And þe knyght said', for he had hard' tell mekuñ itt  
 of hym. And þe fend' answerd' hym agayn & said'; "Men demys  
 me oftsithis withowten cauce, and I do no mañ skathe bod if  
 16 he gar me. And Philip þi maister is my frend', & I do all þat  
 plesis hym, for I grevid' hym nevir yitt, vnto so mekuñ when he  
 callid' me & bad me now com vnto þe, I come." And þe knyght  
 askid' hym whar he was when he callid' hym. And he said' he was  
 20 als far beyonde þe se as þe se was fro then's; "& þerfor," he said',  
 "it is right at þou reward' me for my labur." And þe knyght  
 axkyd' hym what he wold' hafe, and he said' owder his gown or his  
 gyrdyl, or a shepe of his flokk; & þan he askid' a hen, & att þe  
 24 laste a cokk. And þe knyght said' hym evur nay, and wold' giff  
 hym none of pies. So þe knyght axkid' hym whare he had so  
 muche connyng as he had, and he answerd' agayn & said' at þer  
 was none itt done in all þis werld' bod he knew itt. "And to  
 28 so mekuñ," he said', "þou in such a towñ & in suche a howse loste  
 þi maydenhede, and swylk synnys & swilk hase þou done." And  
 þis knyght cuthe not agayn-say itt. And þan þe devull put furth  
 his hand' as he wold' hafe taken hym, and þe knyght was ferd'  
 32 & fell bakward' in þe cercele, & cryed as he had bene wude. And  
 als sone as þis Philip harde hym, he come and made all þis  
 fantasies to vanyssh away. And evur after, fro þat howr forward',  
 he was pale & itt hewid', & trowid' alway at þer war fendis. And  
 36 afterward' he amendid' his life & become a gude mañ.



## DLXII.

Nigromantici discipulus a demone rapitur et  
deportatur.

Cesarius tellis how at þe cetie of Tholett *per* was ane þat held  
a skule of nygromancy, and his scolers on a tyme desyrid *per* 4  
maister þat he wolde prufe þat befor þaim þat he taght þaim.  
And *per* maister, þuf all he wer il-wyllid þerto, on a tyme led þaim  
into þe feld, and with a swerd he made a cerele aboute þaim, & he  
bad þaim if þai saw any thyng nowder gif it nor take *per*-off, bod 8  
at þai sulde holde þaim iustelie within þe cerele. And þan he  
went a littyll fro þaim, & began to say his enchawntmentis.  
& belyfe fendis þat war callid come, som in liknes of a man, som  
of a womman, & som makand mynstralcy, & som dawnsand. And 12  
emang þaim *per* was ane like a fayr womman, fayrer þan all  
þe toder was, and sho profurd a golde ryng vnto ane of þe scolers  
ofte sythes, & lang he forsuke it, & at þe laste he tuke it, and  
onone sho clekid hym oute of þe cerele & þe ryng, bothe, & onone 16  
sho was away with hym. And his felos began to cry, & *per*  
maister come onone, & þai told hym. And onone he callid vp þe  
maister-fend, and tolde hym of þe wrong at was done vnto his  
scolar, and desyryd to haffe hym agayn. And þis fend callid all 20  
þe toder fendis vnto a cownceill, and reprovid hym þat did þe dede.  
And he excusid hym & sayd he dyd no wrong, becauce þe scoler  
was inobedyent vnto his maister. Neuer-pe-les a sentans was  
gyffed at he sulde be delyverd agayn vnto his maister, for he was 24  
a behufable scolar vnto his maister, and þus he was restoryd  
agayn vnto his maister. And fro þat day forward his felows  
poght att his face was lene & pale, evyn as he had bene taken oute  
of his grafe. & he told his felows what he saw at hell yatis, 28  
& told þaim it was a cursid scule at þai wer at, & desyrid þaim to  
lese itt. And he went and made hym a monk of Ceustus ordur,  
and afterward was a hali liffer.

Nigromanticam scienciam adipiscens dampnatur. 32

Infra de sciencia, iij.

## DLXIII.

*Nomen Christi semper est in corde habendum.*

We rede in ‘*Legenda Beati Ignacij*,’ þat when he was in dyvers grete turmentis, he wold’ neuer sease of calling of þe name of  
 4 Cryste, & þe turmenturs axkid’ hym whi he rehersyd þat name so ofte. And he ansswerd’ agayn & sayd’; “I hafe þat name wretten in my herte, & perfor I may not sese fro calling per-vppon.” And  
 8 when he was dead, þai tuke his harte oute of his body, & cut it sonder be þe myddeste. And þai fand all his herte written within with þies namys, *Iesus Christus*, & all of letters of golde. And herefor many oon trusted in hym & was cristend’.

*Nomen acquirunt aliqui etiam per aliqua mala opera.*

12      *Supra de memoria, i.*

## DLXIV.

*Nouicius debet semper in deuocione proficere et non tepescere.*

We rede in ‘*Vitis Patrum*’ how per was one þat wolde entir  
 16 into religion, and he lete his moder hafe knowlege of his purpos. And sho cownceld’ hym nay; & he wold’ not lefe his purpos for hur, bod sayd’ þat he wolde go safe his sawle. And when he was entred into þe religion & governyd’ hym wele, & was fervent  
 20 in þe begynnyng, fro he had contynued awhile he began to wax slaw, & yrked’ with þe strate[nes] of his religion. So on a tyme hym happend to fall seke & lay in a trans. So hym boght þat he was broght vnto his dome, & per hym thoght he fand his moder  
 24 þat was dead. And when sho saw hym sho sayd vnto hym; “Soñ, how is it with the? Come þou heduñ to be demyd with vs? Whar is it now at þou said’ vnto me, ‘I will go safe my sawle?’” And at þis wurde he was confusid’, & wuste nevr what he suld’  
 28 say vnto hur agayn. And with þat he wakend’ of his trans, & amendid’ of his sekenes, and vmthoght hym þat for he wex somwhatt yrke in his religion he was in way of dampnacion, & he

turnyd hym vnto þe fervor & þe luff þat he had vnto his religioun at his furste entre, and said vnto hym selfe; "I þat myght not abyde & suffer þe blame & chalange of my moder, how may I abyde þe blame of Almyghtie God & all his aungels & all þe saynttis off hevyn?"

Nouicius confirmatur in religione ex consideratione penarum inferni. *Supra de conuersione* <sup>1</sup>.

Nouicius confirmatur in religione ex certitudine mortis. *Supra de conuersione.*

Nouicij dissoluti debent corripī. *Supra de correccione,* iij.

Nouicij orationibus iuuantur ad perseuerandum. <sup>12</sup>  
*Infra de oracione.*

Nouicio possunt adaptari multa que dicuntur *supra* de contemptu mundi, conuersione <sup>1</sup>, monacho, et *infra* de religione et obediencia. 16

## DLXV.

## Nupcie secunde non sunt appetende.

Ieronimus tellis how on a tyme þer was a yong wedow þat hight Ann, and when hur husband was dead sho thocht sho wolde not <sup>2</sup> be wed with a noder man. Hur frendis come & cownceld hur yis, & said vnto hur; "Thow erte yit bod of a myddill age, & a fayr womman & a listie, take þe a noder husband." And sho said; "Nay, þat wiil I not doo; ffor & I hafe als gude a husband as I had befor, I wiil evur be ferd þat I sail lose hym, & if he be yll, me wiil gretelie repent þat I had ane ill after a gude."

## DLXVI.

## Obediencia debet esse parata.

We rede in 'Vitis Patrum' of a monk þat was a writer, þat hight Marchus, & as he was writand & in makynge of ane O, <sup>28</sup>

<sup>1</sup> MS. conuersione.

<sup>2</sup> Added above the line.



his abbott callid; & he lefte it half vnmade & went at his call,  
because he wolde not breke his obedyans.

## DLXVII.

Obediendum est *eciam* in impossibilibus<sup>1</sup> a viris  
4 perfectis.

Senek<sup>2</sup> tellis how þat vnto a mañ þat shulde entre in-to  
religion þe abbott declarid þe grevus laburs þerof, & how þat hym  
burd doo all suche þing as was commanddid hym; & he was  
8 nothyng ferd þerfor & recusid nott to com into religion, bod  
promysid to be always pacient & obedient. So afterward his  
maister þoght at he wold þruse hym, so he cace it happend at  
þe oven of þer abbay was hate, redie to sett bread in; and his  
12 maister commawndid of obedyans to go into þis ovyn. And he left  
not to do his maister commandment, bod went in boldlie with  
a gude belefe; & when he was in þe oven, þe hete þerof turnyd  
in-to cold; so þat he felid nothyng bod as it had bene sprenclid  
16 ouer with dew.

## DLXVIII.

Obediunt perfecti *eciam* contra spem optinendi  
quod precipitur.

Seruius<sup>3</sup> tellis how on a tyme þe same abbott þoght þat he wold  
20 þruse a novace, & he take a dry stowre þat he vsid to bere in his  
hand & smate it into þe erth, & bad a novice þat he sulde watir it  
evurilk day vnto þat it waxid grene & bare liffis agayn kynde.  
And he did as he commandid hym, and evur-ilk day bare a grete  
24 pott full fro a watur ij myle thens, & watyrd þis stowr unto  
he had done it a yere; and yitt he wex nott werie bod did on as  
he did afor. And þus all hym thought þer come no frute on his  
warke, yit hym thought he wolde not breke his obediens, bod  
28 endurid in his labour all þe secund yere. And in þe iij yere when

<sup>1</sup> So Arund. MS., Eng. MS. in      Senarius.  
possibilibus.

<sup>3</sup> Lat. MSS. Severus.

<sup>2</sup> Arund. MS. Seuerus. Harl. MS.

þis watir-ber sesid̃ not of his labur, þis stow̃r at was dry florissid̃,  
& bare levis & frute. And he went vnto his abbott & told̃ hym̃,  
& he take all his monkis with hym̃ & come & saw it & sayd̃ ;  
“ Loo ! brethur, þurgh̃ vertue of fullyllyng of obediens, þis dry 4  
stow̃r agayñ kynde is now fayr florissid̃ & beris levis.”

## DLXIX.

*Obediens verus non attendit quid precipitur.*

Cassianus tellis how oñ a tyme þer was ane abbott þat com-  
mawndid̃ his dissiple & said̃ vnto hym̃ ; “ Go, rynd̃,” he said̃, “ als 8  
faste as þou may, and als tyte as þou may turñ me yone grete  
stone.” And onone his dissiple a grete stone, þat many meñ  
myght not hafe turnyd̃, now with lifte at his head̃ & now at  
his breste, with grete strenth̃ he turnyd̃ it ouer ; & he swett so þat 12  
all his clothis warr̃ wett through̃, for he supposid̃ þat nothyng was  
commandid̃ vnto hym̃ þat was impossible to doo.

## DLXX.

*Obediencia perfecta amorem naturalem postponit.*

Cassianus tellis how som tyme þer was ooñ takeñ in-to ane 16  
abbay, & he broght with hym̃ his soñ of viij yere olde ; and  
he was disseverd̃ fro hym̃ & put in a-noder cell. So þis abbot  
poght þat he wolde [*prufe*] his obediens & his affeccioñ, & he  
commaundid̃ hym̃ to caste his soñ in-to a grete watir. And onone 20  
as he had commandid̃ hym̃, he gatt his soñ in his armys and come  
vnto þe watur-syde, and wold̃ hafe castyñ in his awñ barr̃ bod  
at þer was monkis þat wachid̃ what he wolde doo & lettid̃ hym̃.  
And yitt for all̃ at þai cuth̃ do he keste it in, & onone þai gatt it 24  
oute and sayd̃ itt olyfe.

## DLXXI.

*Obediunt quandoque creature etiam insensibiles*<sup>1</sup>.

Saynt Gregorie tellis how þat in þe cetie of Placens þe watur þat  
was<sup>2</sup> cald̃ Padus rase vp opoñ a grete spate and owryode all̃ þe 28

<sup>1</sup> MS. ininsensibiles.<sup>2</sup> MS. wald̃.

feldis þat langid vnto ane abbay. & þer was a gude, holie mañ  
 þat hight Sabinus, a bisshopp, and when he saw þis he garte  
 a notorie of his write a byll & caste in þe flude, and þis was  
 4 þe wrytyng; "Sabinus, þe servand of owr Lord Iesu Criste com-  
 mandis vnto þe, Pado, þat our þi bankis þou pas no moř fro hens  
 furth, nor at þou hurte nott landis þat longis vnto þe kurk." And  
 his notarie did as he bad hym. And onone þe watir felt of þe  
 8 kurk-land and come vnto þe bowndis at it was wunte to ryñ  
 in; and nevr after vnto þis day rase it ouer þe bankis nor passid  
 þe bowndis.

## DLXXII.

*Obediunt sanctis eciam bruta animalia.*

12 Saynt Gregorie tellis how þat Florencius, þe servand of Almighty  
 God, dwelt alone be hym selfe in a cell, & he had v or vj shepe.  
 And he made his prayer vnto Almyghti God & besoght Hym at  
 He wold send hym somwhatt to dwell with hym to comfurth hym.  
 16 And onone as he had made his prayer, he fand at his cell-yate,  
 standand, a bere, whilk þat lowtid vnto hym and fawnyd hym, &  
 was nothyng wyld. And he conseyyd at it was sent hym be  
 Almyghti Godd, & bad it go hafe his shepe furth & kepe þaim, & at  
 20 it sulde bryng þaim home at sex of þe clok at evyñ; and it did  
 trewlie as he bad it. And in þe mornyng he commandid it not to  
 com home or ix of þe clok, and he fastid evur to it come home.  
 And evur þis bere did as he bad itt, and so he tarid long fastand o  
 24 days<sup>1</sup>. And he had iiij disciples þat war wrothe with þis bere  
 becauce it held þaim long fastand o days, & þai dwelt with anoder  
 mañ in þe wyldernes þat hyg't Euticius. Becauce þer maister  
 did no swilk takens, and privalie, þai slew þis bere. And þis  
 28 holie mañ bade of his dener to evyñ, & evur lukid astur þis bere,  
 & she come nevr home. So opon þe morn he went vnto þe felde  
 and fand þis bere slayñ, and als sone as he saw hur<sup>2</sup> he knew wele

<sup>1</sup> Harl. MS. cepit ex hoc fama  
 eius longe lateque crebrescere; cui  
 invidentes, quatuor discipuli Euthici,  
 eo quod magister eorum, Euthicius,

signa non faceret, latenter vrsum  
 occidunt.

<sup>2</sup> MS. hym.



enogh who did itt, and he fell opon a wepyng, more for þe malice of his bredur þaṇ for þe dead of þe bere. And þus he said vnto hym selfe; "I trow þat in þis life at vengeance saff be taken on þaim for þer males." And belyfe after it happend as he said, ffor 4 þies iiij brethur war onone streken with a sodaṇ sekenes, & rotid abowṇ erde at þai stynkyd with. And her-vppon þis holie maṇ had conciens & tolde his brethur þat hym forthoght at he had sayd. And all þe dayis of his lyfe he had sorow perfer, & wepud 8 & made muche murnyng, and held hym selfe as a crowell maṇ & a vengeable homycide.

## DLXXIII.

Obediencia prefertur alijs <sup>1</sup> virtutibus.

We rede in 'Vitis Patrum' how som tyme iiij brethir þat 12 was cled all in pylchis come vnto ane abbott þat hyght Pambo, & ilkone of þaim tolde hym þe vertue of oper, when þai war away at þai spak off. So one of þaim was a grete faster, and anoder was passand pure, and þe iij had passand mekull charitie, and 16 þe iiij had xij yere dwelte in obediens emang olde meṇ & brak neuer his obedyens. And þaṇ þis abbot Pambo sayde; "I saw þat þe vertue of hym þis is mor þaṇ of all þe toder, ffor ilkone of you þe vertue þat he hase holdys it purgh his awṇ wyff, and he this 20 makis his wyff his servand. And such meṇ er acordable in religion, and speciallie þai þat perseuers perin vnto þer lyfis end."

## DLXXIV.

## Obediencia debet aliquando a superiori probari.

Cesarius tellis how som tyme þer was a husband þat had 24 a servand þat was profetable & trew vnto hym. And when he hard tell of þe inobediens of Adam, owr former fadur, he had grete dedeyṇ peratt. And on a tyme he said vnto his master þat hym boght þat Adam was a grete sole, þat wolde not kepe his 28 maisters commandment. "For," he sayd, "& ye commandid me a

<sup>1</sup> MS. alij.

thyng I sulde not breke itt." So with-in a few dayes afterward  
 his maister delyverd hym a box at was sparrid, bod nott bod at he  
 myght oppyn itt, and said vnto hym; "pis boyste I delyver þe;  
 4 bod I charge þe att þou oppyn it natt, for & þou do, þou sailt lose  
 my grace, & I wull giff þe no hyre." And when he had takyn þis  
 box and was be his one, he turnyd it abowte & sayd vnto hym  
 selfe; "I am now be myne one, whatt & I oppyn þis boyste?  
 8 Na man may se me & I doo." So þus he was ouercommen with  
 temptacion and oppynd þis boyste. And þer was þerin a little  
 burde, & it flow away; and þan he was passand hevy & fell  
 on kneis befor his maister & askid hym forgyfnes, bod he had  
 12 it nozt.

## DLXXV.

Obediencia eciam aliquando in minimis<sup>1</sup> non seruatur.

Cesarius tellis how som tyme perfor þer was a knyght þat had a  
 wurthi gentyll-womman vnto his wyfe, and a gude, whilk þat had  
 16 a grete skor and a hethyng agayns [*Eve*], þat sho sulde be so  
 vnobedient vnto Adam hur husband. And þis knyght blamyd his  
 wyfe herefor and said þat sho was inobediente vnto hym in les þing  
 þan evur was Eve vnto Adam. And sho sayd nay, & he yis. So  
 20 he chargid hur in payn of xlii mark þat opon þat day at sho shulde  
 be wasshid or bathid, at sho sulde not entre in-to þe cowrte nor  
 into þe dyke barefute. And lo! so mervaloslie it happend; ffor  
 fro thens furth sho was so turment with temptacion þat on a tyme  
 24 when sho was bathid, sodanlie sho sterte oute of hur bathe & went  
 barefute in-to þe cowrte & in-to þe dyke vp to þe kneis. And one  
 at saw hur come & tellid his lord, & he come vnto þe ladie & teld  
 hur þat sho had broken hur obediens in les þing þan Eve did, &  
 28 þer he blamyd hur gretelie & made hur pay hur money at he had  
 putt hur in payn of evurilk dele.

Obedienciam tollit aliquando temptacio gule. Supra  
 de gula.

<sup>1</sup> MS. nimis. Harl. MS. as above.

Obedire nolens *quandoque* visibiliter<sup>1</sup> punitur. Infra  
de religione.

Obediunt *perfecti* suscipere penitenciam quam non  
meruerunt. *Supra* de accusacione. 4

## DLXXVI.

Obediencia debet impleri usque ad reuocationem  
precepti.

We rede in 'Vitis Patrum' how a gude, symple man, þat hight  
Paule, left all his gудis & went vnto Saynt Antoñ þe abbott. 8  
And þe furste nyght þis abbott commawndid̃ hym̃ at he sulde sitt  
hym̃ down in his prayers vnto he come vnto hym̃. And he sett  
hym̃ down befor̃ þe olde mañ ceñt dure & made his prayers, and  
nowder for þe dew of þe nyght, nor yit for hete of þe day, he wold̃ 12  
not move hym̃ nor go away or his maister come. So it happend̃  
oñ a tyme wheñ he was emang his brether, he askid̃ þaim whethur  
was furste, Criste or His profettis; and so Saynt Antoñ was  
ashamyd̃ with his questiō & commaundid̃ hym̃ to go his wais 16  
& holde his tong. And oñone he did so; and fro thens furth  
he kepyd̃ sylens so ferventlie, at he wold̃ neuer speke bod wheñ his  
fadur commawndid̃ hym̃.

## DLXXVII.

Oblacio non debet fieri nisi de bono.

20

Iacobus de Vetriaco tellis how som̃ tyme þer was a husband-mañ  
þat was ane yñ payer of his tenndis, and he wold̃ seldom̃ offer bod  
if it wer oñ solempne dayis, and þañ he wold̃ off̃r a fals peny  
or ane yñ. So oñ a passch-day hym̃ happend̃ emang oþer to com̃ 24  
vnto þe howselburde, and þe preste, þat knew þat he vsid̃ evur to  
offer a fals peny, wheñ he had gyffeñ oþer meñ þer howsell, he gaf  
þis husband̃, in-stead of his howsell, þe same yñ peny þat he offerd̃.

<sup>1</sup> MS. invisibiliter. Harl. MS. as above.



And he chewid & feld at it was hard, & grapid in his mouthe what it was, & he fand it was þe same fals peny þat he had offerd; & when he saw it he had grete mervell þerof, and made mekuþ 4 sorow. So when mes was done, he come vnto þe preste wepand & sayd; "A! sur, my syn is so grete þat it happend me þis day at þe sacrament att ye gaff me is turnyd in-to a fals peny." And þe preste ansswerd hym agayn & said; "This thyng happynd not 8 vnto þe with-oute som cawce, and þerfor þou haste done som horrible syn. Telf me what it is!" And with grete shame he tolde hym in confession, & said; "I shryfe me þat I was so attemptid with<sup>1</sup> covatice, þat evur when oþer folk offerd gude 12 syluer I offerd alway ane ill peny." And þan þe preste said vnto hym; "This was þe iugement at þou tolde me off; and herefor in-stede of þe sacrament þou fand in þi mouthe ane ill peny. And þerfor þou moste make restitucion." And so he did, & promysid 16 þat evur after fro thens furth he sulde trewlie pay his tend & offer gude syluer. And so þe preste asoylid hym & gaff hym his howself, and evur after he was a gude man.

Oblacio sacramenti in missa valet ad viuos *et* de-  
20 functos. *Supra* de missa.

## DLXXVIII.

Obligatus *pro* aliquo, vel hic vel in futuro, persoluet  
illud ad quod se obligauit.

Petrus Damianus tellis how þer was a monke þat was a grete 24 synner, & grete penance at was enionyd hym he besoght one þat was familiarie vnto hym to helpe hym to do. And he vndertuke to do þat one halfe of his penance, & bad hym be not ferd þerfor. So hym þis at band hym selfe þus, with-in a while after deyd, and 28 he was a gude man emangis his brethir; and with-in a little while he apperid vnto þis oþer monke. And he axkid hym how it stude with hym, and he said; "Ill & hardlie, not for my selfe bod

<sup>1</sup> After with, ov, erased.

for the; ffor when I was fre of myne awnd selfe I bande me for þe. And perfor," he said, "go, & pray þe covent at þai fullfyllt all þat at I promysid to do for the." And when þat was done he apperid vnto hym agayn, and lete hym witt þat onone he was 4 delyverd purgh his brethir prayer.

Obligare se<sup>1</sup> pro aliquo non semper est securum.

*Supra de fideiussore.*

Obluiio scitorum prius causatur aliquando ex minucione. *Supra de minucione.*

Obluissi debet confessor ea que in confessione audiuit. *Supra de confessione, iiij.*

Obloquendum non est sanctis. *Supra de blasfemia, 12 iiij.*

#### DLXXIX.

Obstinacio. Obstinatus<sup>2</sup> in peccatis suis dampnatur sepius.

Saynt Bede tellis in 'Gestis Anglorum' of one þat was turnyd<sup>16</sup> in name bod he was shrewid in condicions, and when he was correcte he wolde not amend hym bod was ay longer war; bod becauce he cuthe gude skylt of ane offes, perfor he was suffred more. So at þe laste hym happend to fall seke, and he garte call 20 all his brethir afornd hym, and was all comend, he tellid þaim his sete was ordand in heft, noght ferr fro Pylatt & Cayphas. And when his brethir cryed on hym & bad hym aske mereye & do penans for his syn, he said he might not forthynk his syn, for 24 iugement was passid agayns hym. And þus he dyed in wrichidnes.

Obstinacio impedit restitutionem forisfactorum. *In-fra de vsurario, vj et x.*

Obstinacio impedit contricionem. *Supra de contri- 28*

<sup>1</sup> MS. Obligare se semper pro aliquo.

<sup>2</sup> MS. Obstinatutus.

388 580. *A busy Hermit.* 581. *Idle Words.* 582. *Cell-Life.*

cione, v, *et de heretico, ij*; de accusacione, *et de*  
aduocato, *iiij.*

Occasionem querit potens *et princeps contra im-*  
4 *potentem. Infra de potente.*

Ocium est semper fugiendum. *Supra de labore, ij.*

DLXXX.

Ocium detestantur sancti.

We rede in 'Vitis Patrum' how som tyme þer was ane hermett  
8 in wyldernes, neuer-pe-les, þuf all he mott nott sell þaim, yit  
he wolde make baskettis and swyllis of palme levis, þat he sulde  
not be ydill, and for to kepe his harte fro yduill thoghtys & vanyties  
þat will com in a mans mynd and he be not occupied.

12 Ociosa verba non sunt dicenda. *Infra de verbo, j,*  
& *ij.*

DLXXXI.

Ociosa verba precipue in ecclesia non sunt dicenda.

Iacobus de Vetriaco tellis at þe deuill wrate in a kurk all  
16 maner ydul wurdis þat was wretten þer<sup>1</sup>, and when he had not  
parchement enogh to write on he drew it oute with his tethe  
& his handis, & he drew so faste at he rappid his head agayn  
þe wall. And þer was a holie man at saw hym, and he askid hym  
20 what he did, and he tolde hym all þat is befor said.

DLXXXII.

Oculi sunt reprimendi.

We rede in 'Vitis Patrum' of one þat hight Gladius<sup>2</sup>, when he  
had bene lang in his cell, xx yere or more, yit he lukid neuer vp,  
24 nor neuer saw þe rufe þerof within.

<sup>1</sup> Lat. MSS. verba ociosa que ibi dicebantur.

<sup>2</sup> Harl. MS. Claudius.



DLXXXIII.

Oculus est inimicus cordis.

We rede in ‘*Gestis Petri Clareuallis*’ how oñ a tyme, when he had purgh raklesnes loste ane of his een and was made *monoculus*, afterwarde in his sporte he wolde say he had loste 4 ane of his enmys, & at he was mor dredefull for pat ee pat was lefte hym pañ for þe los<sup>1</sup> of þe toder ee.

DLXXXIV.

Odore contingit peccare.

We rede in ‘*Vitis Patrum*’ off ane pat hight *Arsenius*, pat was 2 a passand grete laburer with his handis, when he was in wyldernes he wolde nevir skyfte his clothis bod ons in a yere, to so mekuñ pat when he doffid<sup>2</sup> paim pai stynkid<sup>3</sup>. And pañ he wolde say vnto hym selfe; “For þe vntement and gude savurs pat I hafe felid<sup>3</sup> in. 12 þe werld<sup>3</sup>, þerfor it is necessarie to me to fele þis stynke.”

Odore nimis delicati *eciam* corporaliter puniuntur<sup>2</sup>.

*Supra* de delicijs.

Offertorio possunt adaptari que *supra* dicuntur de 16 oblacione.

Officialis malus est ammonendus<sup>3</sup>.

DLXXXV.

Oracio debet esse continua *et cum* reuerencia.

Saynt Ierom tellis how som tyme þer was a mañ pat hight 20 Iohn, & in a banke vnderne the a grete stone he contynued<sup>2</sup> iij yere in his prayers, and aft-way standdand<sup>2</sup>. And he neuer satt nor lay, nor neuer slepid<sup>2</sup> bod standand<sup>2</sup>, and he had neuer meate bod oñ þe Sunday when a preste come vnto hym and said<sup>2</sup> a mes aforñ hym; 24 and þat was his fude. So at þe laste he was our-commen<sup>2</sup> & myght

<sup>1</sup> MS. *repeats*, of þe los.

<sup>2</sup> MS. *peruniuntur*.

<sup>3</sup> *Reference missing in the MSS.*

stand no langer, for his leggis & his fete warr rotyñ vnderneath hym & ware come oute of paim. And when pises iij yere was done, aungels come vnto hym & helid' hym.

- 4 *Oratione impeditur raptor et restituere compellitur.*  
*Infra de raptore, ij.*

## DLXXXVI.

## Oracioni devote obediunt bruta.

Saynt Gregur tellis how on a tyme when þe holie man Boniface  
 8 stude vppon a grece lenand' our, þer come a fox & tuke a heñ evyñ  
 9 befor hym. And when he saw þat, he went in-to þe kurk & fell  
 down in his prayers & said; "Lorde! Plesis it þe at I may  
 not eatt of þat at my moder bryngis vp? Lorde, behald; sho  
 12 bredis hennys, & þe fox commys & eatis paim." And when he had  
 13 done his prayer he rase & went furth of þe kurk; and onone þe fox  
 come agayñ, & þe heñ att he had takyñ lete hur fall owte of his  
 mouthe. And with þat he fell dead' befor þis holie man.

## DLXXXVII.

- 16 *Oracio eciam dampnatos ad vitam et penitentiam*  
*revocat.*

Petrus Damascenus<sup>1</sup> tellis how on a tyme þer was a monk  
 at was dead, & was borñ in-to þe kurk whils a mes sulde be  
 20 songen for hym. And when þe Agnus Dei was said, þis dead  
 monke rase evyñ vp sodanlie & spakk & blasfemyd' God' & bannyd  
 21 Hyñ, & spitt vppon þe crucifix, and wolde hafe revyñ down  
 þe ymage of owr Ladie. & he said' vnto þe monkis; "Wharefor  
 24 syng ye or prayes for me? I am dampnyd and in þe paynys of  
 hell." And þañ þe monkis with all þer hertis prayed for hym, &  
 did of þer clothis & bete þer selfe for hym, & made tunsions on þer  
 breste. So at þe laste, purgh þer prayer, he come agayñ vnto

<sup>1</sup> Lat. MSS. Petrus Damianus.

hym selfe, and began to dispice þe fend & lofe God & our Ladie,  
& wurshuppid þe cros & askid confession & penance. And þer he  
confessid hym þat after he had forsaken all þe werld he had fallen  
in-to fornicacion & laynyd it, & was neuer shrevyn þeroff. And 4  
þus he liffid to on þe toder day in prayer & in penance. And  
þan he passid vnto God.

DLXXXVIII.

*Oraciones non iuuant finaliter dampnatos.*

Iacobus de Vetriaco tellis þat when Saynt Marie of Oigniez<sup>1</sup> 8  
apou a day had made hur prayer vnto God for a certayn dead  
man, hur was bydden at sho sulde no moþ pray for hym; “ffor he  
is reprovied of Almytty God.” And when þat he unhappellie was  
slayn in turnament, he was dampnyd vnto evurlastyng payn. 12

DLXXXIX.

*Orationibus iuuantur anime in purgatorio.*

Iacobus de Vetriaco tellis how on a tyme pis Saynt Marie  
of Oigniez<sup>2</sup> was in hur cell, and sho saw afor hur a grete multitude  
of handis haldyng vp as it had bene to pray vnto hur. And sho 16  
besoght God to latt hur hafe knowlege what it bement. And  
it was ansswerd hur at þai war sawlis of þaim þat war in purgatorie,  
þat besoght hur to pray for þaim. And sho was fayn þerof &  
prayed specialle for þaim. 20

Oracio avis audita est. Supra de aue, ij.

Oracione Deus aliquando mortem tardat. Supra de  
Basilio.

Orantes impedit demon. Supra de oracione, iij. 24

Oraciones aliquas dicere omni die vtile est. Infra  
de remuneracione.

Oracioni cordis plus attendit deus quam vocis.

Supra de Annunciacione. 28

<sup>1</sup> MS. Ogimet.

<sup>2</sup> MS. Oxninez.



## DXC.

*Oracioni corde est attendendum.*

Saynt Ierom tellis how pat when Hillarion had lefte aȝ maner  
 of oper þingis and was giſſen aloneli vnto his prayers, he sufferd  
 4 many snybbis of þe fend; & when he was in his prayers þe fend  
 apperid vnto hym in many lyknessis. So it happend on a tyme  
 when he was in his prayers, becauce he wolde be lett with no  
 maner of sight, he sett hym down on his kneis & on his elbowys,  
 8 & layd his face down vnto þe erth. And onone þe deuill come &  
 sett hym stridlyngis on his bak, & dang hym in þe sydes with  
 sharpe spurris, & laid on his head with a swip & said; "Wharto  
 syttys þou þus scornand & nappis?" And he was als hevy on his  
 12 bak as it had bene a grete sekk full of barlie.

## DXCI.

*Orantes illuduntur a demonibus.*

We rede in 'Vitis Patrum' how on a tyme þe deuill said vnto  
 þe Abbott Macharie; "Go we vnto gaderyng samen of our brethir."  
 16 And he askid hym what he had at do with þe gaderyng samen  
 of þaim, and þe fend ansswerd hym agayn & said; "Knowis þou  
 not at withouten vs þer is no gaderyng? Com and þou saȝ  
 se our besynes." And he went with hym & saw, & þer was aȝ þe  
 20 kurk our as it had bene littly men of Ynde, & let þe monkis  
 to make þer prayers, & turnyd þaim in wommen liknes & made  
 þaim thynke on þaim, & samen þai garte slepe & be wery of  
 þer prayers. And when þis holie maȝ saw þat, he made his  
 24 prayers vnto God, & sodanlie þai vanyshid away.

*Oracionibus iuuantur morientes. Supra de morte,*  
 xix.

*Oracio predonis ei vitam prolongat. Infra de re-*  
 28 *muneracione, viij.*

## DXCII.

## Oracione reuocatur ab inferis dampnatus.

We rede in 'Gestis Beati Gregorij' how oñ a tyme as Saynt Gregoꝛ walkid befoꝛ þe palace of Traiañ and vñthoght hym of his mekenes, he begañ to fall opoñ a sore wepyng. And he 4 prayed hym so long for hym at Saynt Petur altaꝛ, wepyng & makyng sorow, vnto a voyce spak vnto hym & sayd, þat Traiañ þurgh his prayers was delyverd' oute of þe payñ of heñ; bod it bad hym at fro thens furth he sulde bewar, & not presume hym 8 to pray for none vñcristend mañ þat was dampned.

## DXCIII.

## Ordinacio dei non potest impediri.

We rede in 'Cronicles' þat in þe yere of ouꝛ Lorde M<sup>lxxv</sup>, the erle þat was callid' Corandus<sup>1</sup>, beyng ferd' oñ a tyme for 12 þe emperowꝛ wreth, fled with his wife in-to a wudd, & þer he hid hym in a tufall. So þe Emperour happend' oñ a tyme to com to þis wud oñ huntynge, & folowid' a dere so lang at it was nyght, & he cuthe fynd none of his meneya; so hym happend' com to þis 16 tofall. Bod þe Erle was gone & þe ladie was þer be hur one, grete with childe; so hym burde nedis be herberd þer þat nyght & sho, als iñ as sho myght, made hym a bed. & þat nyght sho traveld' & was delyverd' of a soñ, and wheñ þe childe was 20 born þe emperour hard' a voyce say vnto þe childe; "Childe! þis emperour sall be þi fadyr-in-lay." And vpoñ þe morn þe Emperour rase & went his wais, & commandid' ij of his squeyers to feche þis childe in þe wud, & for to sla itt & bryng hym 24 þe harte þeroff. And wheñ þai saw þis childe þai had compassion þeron, and þai gat a hare & tuke þe harte þerof, & broght it vnto þe emperour, and leste þe childe lygand' in þe wudd. & onone after þer come a duke & fand þis childe, and he sent it home vnto 28 his wyfe becauce he had no childe hym selfe, and bad þaim tell hur

<sup>1</sup> Lat. MSS. Conradus.

at he had gotten it, & bad name it Henrie. So when þis chylde was waxen he was fayr & semely & wele-spoken, and passand gracious. And when þe emperour saw at þis childe was fayr  
 4 & wyse, he tuke hym into his cowrte. So on a tyme he keste in his mynde a dowte wheþer þis was þe childe at he commaundid to sla or nay. And he thoght he wolde be sekur, and he garte make a *lettre* vnto his wyfe in þis maner of wyse; "As þou luffis  
 8 þi lyfe, onone as þou hase red þis *lettre* sla þis childe"; & he sent þis childe with þe same letter. So as he went vnto þe whene-ward hym happend com into a kurk, & he was werie forgone & lenyd hym down & feß on slepe; & his purs at þe lettyr was in  
 12 hang oute of his bosom. So þer come a preste & fande hym & opynd his purs & lukid þe letter, and hym vgged with þe wykkydnes at was þer-in, & he skrapid oute, "*puerum hunc necabis,*" & sett in pies wurdis; "*puero filiam meam dabis.*" And  
 16 so he went furth with þis *lettre* & he was wele welcomd; and onone he wed þe Emperours doghter. So when þe Emperour come home & saw how it was, firo he wiste þat he was anc erle son his sorow began to slake. And he made mekull off hym,  
 20 & after when þe Emperour was dead he was made Emperour. And in þe place þer he was born he byggid a wurthie abbay.

## DXCIV.

Ornatus immoderatus corporis dampnacionis est  
 causa.

24 We rede in 'Libro de Dono Timoris' how som tyme þer was a holie ladie in Fraunce. So on a tyme sho was ravysshid in hur spirutt and sho saw a cowntas dead þat sho was passand familiarie with, and sho saw hur drawen with fendis vnto heß. And sho  
 28 made grete sorow, & cried & said; "Allas! Allas! I sary wrich, I was chastie enogh & a grete almos-deler, & I am now dampnyd & for none oper þing bod for varios & prowde arayment þat I luffid passand wele; & when I was snybbed þerfor yitt I wolde  
 32 not lefe it<sup>1</sup>."

<sup>1</sup> This and the following tale are marked Nota.



## DXCV.

Ornatus immoderatus causa est exultacionis  
demonum.

Cesarius tellis how som tyme *per* was a preste at hight Catus, & on a tyme he saw a womman com fro þe kurk, & he met hur at þe 4 kurk-dure. & sho was gaylie atyrid in cowrchevis, and sho had a passand lang tayle folowand hur, and *per* was *per*-vppon dawnsand a huge multitude of fendis, as it had bene blak meñ of Ynde, skornand with *per* mowthes and clappand with *per* handis. And 8 þai war als thykk as it had bene fyssh in a nett. So he commaundyð all þe peple to stand styll, and he coniurid þies fendis at þai sulde nott go away, & he made his prayer & besoght God att þe peple myght se þaim; & so þai did. And when þis womman 12 saw at þe fendis had so mekull power on hur for þe pryde of hur clothyng, & at þe peple yrkid for to luke on hur, sho went home and skyftid hur clothyng & wold neuer were tayle after. And bathe vnto hur and all oper at say þis vision it was ane occasion of 16 mekenes, & at þai sulde neuer after vse prowde clothyng.

Ornare se potest mulier interdum *per* virum. Infra  
de vxore, iij.

## DXCVI.

Ornatus vestium non debet esse nimis sumptuosus. 20

Helynandus tellis how som tyme *per* was a kyng in Yngland þat hight Gillelmus, and he wolde were no clothyng bod of a huge price; and if it war light of price, & it war neuer so gude, he wold hafe grete dedeyn *per*-att. So on a tyme hys chamberlayn did on 24 hym a payr of new hose, and he axkid hym what þai coste, & he sayd iij s; and he grynnyd & had grete dedeyn *per*att & said vnto hym; "þou hureson! Wha saw þou evur kyng were hose off so vile a price? Go," he sayd, "faste, & bryng me a payr of a marke 28 price." And he went furth & broght hym a payr þat was mekull better þan þe toder, bod he made a lee of þe price of þaim. And

when þe kyng saw þaim he said; "Ya, thies acordis vnto a kyng to were." And fro þat tyme evur afterward his chawmberlayn tellid̃ hym þe price of his clothyng as hym lystē, and as it plesid̃  
 4 hym. And bod if he said̃ it coste mekuil̃ he wold not were it.

*Ornatus vestium quandoque eleuat cor hominis in superbiam. Supra de augurio, ij*<sup>1</sup>.

## DXCVII.

Paciencia. *Paciens eciam ab inferioribus suis iniurias tollit.*  
 8

Saynt Ierom̃ tellis how Socrates had ij wyfis, & oft sithes ather of þaim wold̃ flite with other, & evur he wolde do bod scorñ þaim. And att þe laste pai wex bothe wrothe with hym & callid̃ hym  
 12 bellud̃ chule, & said̃ his nease droppid̃ & his eeñ rañ, and þe harys on his browis war lyke swyne-brustyls. And þus pai made hym fayñ fle fro þaim & leve þaim be þer one. And a mañ axkid̃ hym whi he wold̃ not bete þaim, and he ansswerd̃ agayñ & sayd̃ þat  
 16 womman, ay þe moʒ sho was bett, þe wars was sho.

*Paciens iniurias illatas de naturalibus defectibus pacienter tolerat*<sup>2</sup>. *Supra de castitate.*

*Paciens ab indignis iniurias tollit. Infra de paupertate, iiij.*  
 20

*Paciens equanimiter tolerat*<sup>2</sup>. *Supra de Anthonio. Pacienter conuicia ferre signum est humilitatis. Supra de humilitate, ij.*

*Paciens eciam infamia de crimine falso sibi imposito*<sup>3</sup>  
 24 *pacienter tolerat*<sup>2</sup>. *Supra de infamia.*

*Pacienter debet sustineri infirmitas corporales. Supra de infirmitate.*

*Pacientes debent esse religiosi in amissione temporalium. Infra de religioso*<sup>4</sup>.

<sup>1</sup> MS. iij.<sup>2</sup> MS. tollerat.<sup>3</sup> MS. inposito.<sup>4</sup> Reference from Arund. MS.

Paciens obiurgaciones et contumelias pacienter portat.  
*Supra de moniali, xiiij.*

## DXCVIII.

Paciens bonum pro malo reddit.

We rede in 'Gestis Iohannis Eleemosinarij' how on a tyme 4  
 when a cussynd of his had a grete wrang of a tavurner, & when he  
 made playnt vnto þe patriarke, he mott gett no comfurth, and þe  
 patryarke said vnto hym; "Who is he att dar gaynsay þe or  
 oppyñ his mouthe agayns þe? Truste, son, vnto me, þat I shall 8  
 do to-day vnto hym suche a thyng þat all Alexandria sall hafe  
 mervell þeroff." And when he hard þis he take a grete comfurth,  
 & trowid þat he wold gar hym be grevuslie betyñ. And þa 12  
 when Iohn saw he take a grete comfurth, he kyssid his breste &  
 said; "Son, & þou will be cussynd vnto my mekenes, þou bus  
 make þe to be betyñ & suffr stryfe & debate of ilka mañ, for  
 a trew thought is nowder of flessch nor blude, bod it is knowyñ  
 of trewth of þe mynd." & onone þai sent for þis mañ, and he 16  
 made hym fre of al maner of tributt & pension. And all þat evur  
 hard þis had grete mervayle and vnderstude what he ment when  
 he sayd; "I sall do vnto hym suche a thyng þat all Alexandria  
 shall hafe mervell þeroff." 20

## DXCIX.

Pacientes iniuste deus in fine *eciam* in hac vita  
 honorat.

We rede in 'Legend Longabardica' of ane þat hight Theodora,  
 a noble womman & a fayr, þat had a husband at Alexander 24  
 in tyme of Zenonis þe Emperour; and hur husband was a gud  
 mañ & a riche, and dowtid God. So þer was a yong mañ þat wex  
 passand ameros of hur and begylid hur be þe mene of ane alde  
 wyfe, þat tolde hur at Godd knew not þat at was done on þe 28  
 nyght, bod aloneli þat at was done on þe day. And þus sho



made hur to latt þe mañ lygg by hur. So afterward, when sho come to hur selfe, & felid' at sho had done wrong and at God knew all maner of þing þat was done, sho wepid' & made much sorow  
 4 & garte cut hur head; & gatt hur mans clothyng of hur husbandis & did it on hur & went vnto ane abbay far thens & made hur a monk, & sayd' hur name was Theodorus. & þer sho liffid' a gude haly lyfe and did meracles. So on a tyme hur<sup>1</sup> happend' to be  
 8 hostid' with his camels at sho drafte vnto þe cetie be þe commandment of þe abbott, at a mans howse þat had a fayr doghter; and on þe night sho come vnto þis Theodora & wold' have lyggyn with hur, & sho wold' not latt hur. So with-in a while after þis wenche  
 12 was with barn, and sho said' at þis Theodora had gettyñ itt; and hur abbott gretelie blamyd' hur þerfor, and when þe childe was born it was broght & layd' in hur skurte. And sho & it was putt furth of þe abbay for vij yere, and with mylke & swilk as sho  
 16 cuthe gett [*sho nurissid it*]. And in þis menewhile sho was gretlie tempyd' with þe devuñ to syn, bod he prevaylid not on hur. And when vij yere was gone þe abbott consydurd' hur paciens & tuke bothe hur & þe childe in agayñ. And þer sho & it  
 20 to-gedur was sparyd' samen in a cell. And þer with-in ij yere to-gedur sho passid' vnto God; and yit sho had enformyd' þis child' or sho dyed' in lernyng & in holie liffyng to persever. And þat night at sho dyed, þe Abbott þoght at he saw all þe ordurs  
 24 of Aungels & Patriarkis & Prophetis & all Saynttis com & feche hur sawle vnto hevyn; & hym thoght þai made grete ioy. And þer was a voyce at sayd' vnto hym; "þis Theodorus was falsly accusid' of þis childe-gettyng." And with þat þe Abbott waken'd  
 28 and callid' vp his brether, and went vnto hur cell & fand' hur dead; and when þai nakend' hur þai fand' sho was a wommañ. And he garte call þe wenche fadur & said' vnto hym; "Lo! now, whethur he this corrupte þi doghter or nay." And all meñ had  
 32 wonder her-of. So þer come a voyce vnto þe Abbot & bad' hym go in-to þe cetie. And so he did, & þer mett hym a mañ, and he axkid' hym whyter he was bowñ. And he said; "My wyfe is dead & I go to se. hur." And þe Abbott & he went samen

<sup>1</sup> MS. hym.

wepand, and with grete devocion þai beryd hur. And þan hur husband made hym monke & dwelte in hur cell, & was a gude man evur whils þat he lifid. And þis childe perseverd in gude warkis & was made a monk in þat same place. And afterward, 4 when þe Abbott was dead, he was chosyn vnto Abbott.

DC.

*Paciens vilia a vilibus personis tolerat* <sup>1</sup>.

We rede in 'Gestis Alexij' þat þis Alexius was þe son of Eufemian at was a wurthi offesur in þe Emperour hall, and he was 8 made reowler of iij m i childir at wer all cled in sylk & had gurdils of gold. And þis Eufemyan & Aglaes<sup>2</sup> his wyfe war passand mercyfull & full of gude werkis; and þai had no childe bod þis Alexius, and hym þai maryed vnto a wurthie womman of þe 12 emperour howsold. So vpon þe nyght after þai war wed, he desyrid his wyfe to kepe hur in clene virginytie. And when sho had grauntid hym, he leste hur a gold ryng and a bygyrdyft full of gold, and went privalie away from hyr & fled far thens into 16 Syrie, vnto þe cetie of Egissam, whar þer is ane ymage of oure Lord þat nevur was made be mans hand. & þer he come in-to ane almos howse at was callid Syndo, & þer he satt in ane entry emang pure men, & lifid of almos þat was giffen þaim. And his 20 fadur sent men þurgh all þis werld to seke hym. So one of þaim at soght hym come þurgh þis entry & gaff hym almos, and he knew hym wele enogh, bod he knew not hym. And þan he said vnto hym selfe; "Lord, I thanke The at þou hase made me to 24 reseýfe almos of myne awn servand." So all þies messangers come agayn & tolde his fadur þai cuthe not fynde hym, and he & his wyfe & his doghter made mekull sorow for hym. And when he had bene in þis hospitall xviij yere in pouertie & in Goddis serves, 28 þe ymage of our Ladie spak vnto hym þat kepid þe kurk, & said; "Make þe man of Almyghti God to com in, for he is wurthie þe kyngdom of hevyn." And þis keper wiste not whome sho

<sup>1</sup> MS. *tollerat*.

<sup>2</sup> MS. *Alglacs, with the first l erased*.

ment off, and sho said; "He pat is withoute þe dure, þat is he." And when he was broght in & pis was knowen vnto all his felows, þai began to wurshupp, and he saw pat & fled away fro þaim  
 4 & gatt our þe see. And as God wold, hym happynd to land at Rome, and when he conseyvid pat he said vnto hym selfe; "I sail ga dwell vnknewen in my fadurs hows, and I sail bere no grete coste of hym." So he come vnto his fadur place & sayd  
 8 vnto his ffadur when he mett hym; "Thow *servand* of Almyghti God, take me into þi howse at I may liff of þe crombis commys fro þi burd, for þi son sawle pat was a pylgram." And he tuke hym in for his son sake, & commandid hym into a place in his howse,  
 12 & gaff hym meate euerilk day from his awn burd, & made hym his awn *servand*. And he did all þing pat evur any bodeye bad hym, & none knew hym, ffor with fastyng & with wakyng he made hym selfe lene and oute of knowlege, and her-for þe *servandes*  
 16 of þe howse wolde skorn hym, & stryke hym, & powr watyr at þai had wasshid vessel in vppoñ his head; and all pis he suffred xviij yere & nevur was knowen. So at þe laste he knew be reuelacion at his dead drew nere, and he wrate all þe cows of his  
 20 lyfe in a grete roll. And vppoñ þe Sononday at evyn *per* was a voyce hard in þe kurk at Rome, pat said; "Venite ad me omnes qui laboratis et onerati estis, et ego [*reficiam uos*]." And all pat hard it fell down on *per* kneis & had grete mervell *per*off. And  
 24 þan it said agayn; "Go, seke þe *servand* of God, at he may pray for Rome." And þai sought hym & cuthe not fynde hym. So þai hard it say agayn pat he was in þe howse of Eufemyan; and þan þe pope and þe imperour, a bisshop & ane archdekynd come vnto  
 28 þis mans howse and desyrid to se þis pure man & bad hym luke graythelie whethir it war his son or nay, for he was a man of gude life & of grete pacyens. And Eufemianus ran in-to þe howse vnto hym and fand hym dead, and his face shane as  
 32 it had bene ane angeñ. And he had a roll in his hand, & Eufemyan wolde hafe takyn it & sene it, & he wold not latt it goo; bod when þe pope come he lete it go alreedy. And when it was red befor his fadur, at all þe peple hard, his fadur wex nere-  
 36 hand mad & drew of þe hare of his head & of his berd, & fell down



vppon þe body of his soñ & sayd; “A! soñ, full wo is me þat I se þe þus lygg in a bedd & may not speke vnto me.” And þañ his moder come, & when sho saw hym sho swonyd & made grete wepyng & said; “Allas! soñ, whi did þou so vnto vs, þat when 4 þou saw þi fadur & me wepe for owr soñ þou wolde neuer shew þe vnto vs? þine awñ *servandis* hath done þe grete wrong, & þou hase evur suffyrd it.” & evur sho swonyd & cryed & made mekull sorow, & sayd; “All þat bene here, I pray you wepe with 8 me, ffor xvij yere I hase had myne awñ soñ in my howse daylie, & knew hym nocht.” And þañ his wyfe come & made þe maste sorow of all. And þañ þe pope, þe Emperour, þe bisshop & þe arche-dekyn take vp his body on a bere, & bare it on þer awñ shuldres 12 vnto þe beryall; & þai myght nott pass away þer-with, ffor nere-hand all Rome was gadurd þedur, & þe peple was passand thrang. And þai garte caste golde & syluer by þe way at peple sulde be besy þer aboute & so lat þaim pas, bod þe peple lukid nowder 16 after þe gold nor yit þe sylver, bod evur was besy abowteward for to tuche his bodye. So at þe laste with grete labur þai broght hym vnto his grafe. And þer þe peple abade vij dayes & made grete lovyng vnto Almyghti God. & þer [he] was berid & his 20 grafe coverd with golde and precious stonys; and fro his body þer come a passyng gude odor. And he dyed xvij Kalends of Auguste, in þe yere of our Lord CCC xvij.

*Paciens in amissione membrorum pacienter tolerat* <sup>1</sup>. 24

*Infra de oculo, ij.*

*Paciens eciam mortem pro deo tolerat* <sup>1</sup>. *Supra de martirio.*

*Paganus aliquando bonas leges condit.* *Supra de* 28 *lege, j.*

DCI.

*Papa. Papa mulier creatur.*

We rede in ‘Cronicles’ how som tyme þer was a yong damyseth, and a luff of hurs went away with hur & broght hur in mans 32

<sup>1</sup> MS. *tollerat.*

clothyng vnto Rome; and *per* sho went vnto *pe* scule and wex so *parfyte* in connyng *pat* sho had no make in all Rome. So att *pe* laste, be ane hole consent, sho was chosyn to be pope and was  
 4 made pope. And wheñ sho was pope hur luff lay with hur & gatt hur with chylde, so he wiste not at sho was with childe to sho was evyn at travellyng<sup>1</sup>. So hur happend on a day to com in procession fro Saynt Peturs vnto Saynt Iohn Latarenens, and *per* sho  
 8 began at traveñ, and bare hur chylde betwix Colliseum & Saynt Clemett kurk; & *per* sho dyed, & *per* pai berid hur. And becauce of *pat* detestable dead, *pe* pope vsid neuer syne to com *per*-away with procession, and here-for hur name is not putt emang other  
 12 popes namys in the Martiloge.

Papa *per* diaboli *procuracionem* creatur. Supra de ambicione.

## DCII.

### Papa multipliciter dehonestatur.

16 We rede in 'Cronicles' of one *pat* hight Formosus, at was furste a cardynall & syne pope. And pope Iohn cursyd hym & degradid hym agayn vnto the lay astate, and made hym swere *pat* he sulde nevur com in Rome, nor desyre nor take *pe* papeshup on hand.  
 20 Neuer-*pe*-les after-ward, of *pis* pope Iohn successour he was asoylid, & restorid to com agayn vnto Rome; and he tuke *pe* popeshup agayn on hand. And wheñ he was dede, Stephanus VI garte take his bodye, & doff all *pe* his pope clothyng & clethe hym  
 24 in lay wede, & garte cutt of<sup>2</sup> ij of hy[s] fyngers of ather hand & cutt of bothe his handis & keste hym into Tybur. So vnto *pis* Stephan succedid Iohn, and he reprovit all *pe* warkis off Stephan, & provid *pe* warkis of *pis* Formosius. Than after hym come Sergius III,  
 28 & he garte take Formosius oute off his grafe & vnordurd all *pat* he had gyffen ordurs to, & garte caste hym in Tybur. And ffysshers happend at ffynd hym in *per* nettis, & pai broght hym

<sup>1</sup> Harl. MS. *verum autem partum ignorans, cum de Sancto Petro, &c.*

<sup>2</sup> Harl. MS. *et duobus digitis dex-*

*tere abscisis, manu priuavit, et eam in Tiberim iactari precepit.*

into Saynt Peturs; and when pai broght hym in, all þe ymagis in þe kurk, att all men myght se, as he come by þaim lowtid vnto hym & wurshuppid hym. And here-by pai wyste he was a gude man. 4

Papa bonus. *Supra* de Gregorio.

Pape possunt adaptari multa que infra dicuntur<sup>1</sup> de prelato, et supra de morte.

### DCIII.

Paradisus. Paradisi dispositio. 8

Saynt Gregur tellis how som tym at Rome þer was a knyght pat fell seke, & was evyn bownd to dye & lay in a trans. And when he come agayn vnto hym selfe, he said pat he saw a brygg, and vnderneath it ran a grete blak watur at keste owte intollerable savurs & stynkis. And when he was passid þis brygg, on þe toder syde of þis watyr was fayr medows & grene, & full of gude flowris wele savurand. And þer he saw a grete company of white men in albys; and þer was suche a gude savur emang þaim at pai war saciatt & fulfyllid þer-with as it had bene with meate or drynk. & þer he saw dyvers mansions for evure man, at war full of grete light. And þer was byggid a howse, and all þe sydis peroff wer off fyne gold; for he cuthe not wytt whose it was. And þer was many habitacles apoun þe banke of the same watir; and he said he saw many on þis brygg pat, purgh felyng of þe ill savur on þe watur, pai fell in-to itt. 12 16 20

Parentes frequenter visitare non expedit religiosis. 24

*Supra* de affectu carnali.

Parentes debent filij honorare. *Supra* de honore, j.

Parentes non debent filijs maledicere. *Infra* de Stephano. 28

Parentes sunt relinquendi perfectis. *Infra* de relinquere.

<sup>1</sup> MS. repeats, infra after dicuntur.



Paruulus male disciplinatus eciam deum blasphemans dampnatur. *Supra de blasfemia.*

4 Patris negligencia circa correccionem filiorum frequenter est ipsis filijs in detrimentum. *Supra de blasfemia.*

Pater filios<sup>1</sup> instruere debet. *Supra de filia, j.*  
Patriarchia. *Infra de veste.*

DCIV.

8 Pauli Apostoli.

We rede in his legend<sup>r</sup> how on a tyme when Pawle was hostid<sup>r</sup> att þe Ile of Mustelañ, þer come ane erdur in-to his skurte and hurte hym noht, & he keste it in þe fyre. & þe gude mañ was  
12 wrothe, ffor all þat evur was born of the kynred<sup>r</sup> of þat person at he was at hoste with was neuer hurte with pase venomos bestis. And when þer childer war born, þai wolde put pies serpentis in þe creduls with þaim, at þai mot prufe whethur þai wer þer trew  
16 fadurs or nay.

DCV.

Paulus velum restituit Plautille.

We rede of Saynt Pawle þat when he went vnto his passion, Plautilla, at was his disciple, delyverd<sup>r</sup> hym hur curchyff to wyepe  
20 þe swete of his face, & to covur his een in þe how<sup>r</sup> of his passion. And when þe turmaturs smate of his head, evyn in þe strake he tuke þis curchyff and<sup>2</sup> gadurd<sup>r</sup> þerin all his awn blude. And he wappid<sup>r</sup> [it] samen [þ gaff it] vnto þis Plautille<sup>3</sup>. When  
24 þe turmatur was gone, þis Ploattyfl mett hym & axkid<sup>r</sup> hym whare he had done hur maister Pawle, and he teld<sup>r</sup> hur þat he lay

<sup>1</sup> So Latin version. English MS. has liberos.

<sup>2</sup> MS. repeats, and.

<sup>3</sup> Harl. MS. Paulus in ipso ictu

velum explicuit, et in eo sanguinem proprium collegit, obuoluit, et tradidit Plautille.

with his felow dead *with-oute* þe cetie. And sho said' agayn vnto hym; "Petur & Pawle is gone in-to þe cetie, & fayr crownys vppon *per* hedis, & þai er cled in gay clothyng." & sho take furth hur curchiff full <sup>1</sup> of blude & shewid' hym & many oper. <sup>4</sup> And herefor many folke become crystend'.

## DCVI.

Pauli caput proprio corpori post mortem *per se*  
coniungitur.

Dionisius tellis how þat many yeris after þe passioñ of Saynt 8  
Pawle, his <sup>2</sup> head was foñ in þe felde with a hurd-mañ, & he sett  
it vp on a rodd. & oppoñ þe nyght a grete light shane *per*-  
oppoñ fro hevyn; and when þe pope hard' tell of pis, he take þe  
hede & laid' it at Saynt Paule fete. And, at mekuñ pepuñ saw, <sup>12</sup>  
þe body of Saynt Pawle rase & turnyd' it, & ionyd it vnto þe hede;  
& mekuñ pepuñ had grete mervayle *peroff*.

Pauli primi <sup>3</sup> heremite. Paulus honorat hospitem <sup>4</sup>  
suum. Supra de honore, iij <sup>5</sup>. 16

## DCVII.

Pauper humilis ditabitur *et* pauper superbus pau-  
perabitur.

Iacobus de Vetriaco tellis how som tyme *per* was ij pure meñ,  
ane meke and a noder prowde; bod þe meke mañ, whare-so-evur <sup>20</sup>  
þai berid' corn, he wold' com with his glofe & ask þaim itt full, &  
no mañ grucid' bot gaff hym. And with-in a while he was a <sup>6</sup>  
r[i]che mañ. And þe prowde pure mañ wolde com with a sekk  
and ax corn. And þe gretnes of þe sakk flayed' ilk mañ so and þai <sup>24</sup>  
wolde giff hym noght; and so he was neuer bod a pure mañ.

<sup>1</sup> MS. *repeats*, full.<sup>2</sup> MS. *he*.<sup>3</sup> MS. *prime*.<sup>4</sup> So Latin MSS. The English MS.*has* hostem.<sup>5</sup> MS. *j*.<sup>6</sup> MS. *repeats*, a.

## DCVIII.

*Pauperi non est neganda elemosina.*

Sigilbertus tellis how *per* was a pure mañ axkid' almos of a ship-  
mañ, and he wolde giff hyñ none. And the shipmañ bad hyñ  
4 lefe his almos-axking for *pai* had nothyng *per* bod stonys. And *pe*  
pure mañ ansswerd' agayñ & said'; "Stonys be *pai* pañ." & aft'  
pat evur was in *pe* ship was turnyd' in-to stonys, & *pe* color & *pe*  
faciōñ abade styff.

8 *Pauperis meritis bona temporalia augentur.* *Supra*  
de elemosina, iij.

*Pauperi data elemosina datur deo.* *Supra* de  
abbate, iiij<sup>1</sup>.

12 *Pauper plus dilectatur in minimis quam diues in*  
magnis. *Supra* de Basilio.

*Pauperi est gratis consulendum.* *Supra* de  
Augustino, iij.

16 *Pauperi datum datur deo.* *Supra* de abbate, iiij, et  
de Gregorio, i<sup>2</sup>.

## DCIX.

*Pauper murmurans tolerandus*<sup>3</sup> est.

We rede in 'Gestis Iohannis Elemosinarij' when̄ Iohannes  
20 Elemosinarius, pat was patriark of Alexander, vnto a pure mañ  
pat axkid' hyñ almos commandid' to be gyffen. vñ he had grete  
dedeyng at he wold' gyff hyñ no more. And onone he fell at  
debate with hyñ, & began to flite. And when̄ *pe* patriark  
24 servandis saw *pis*, *pai* wold' hafe betyñ hyñ. And *pis* holy mañ  
Iohn sayd nay, and said'; "Suffre hyñ, brethur, to bañ me; ffor  
I añ lx yere old' and I have oftsithis blasfemyd almyghti God'; &  
*perfor* I may suffer a flytyng of *pis* mañ." And with pat he garte

<sup>1</sup> MS. iij.<sup>2</sup> MS. iij.<sup>3</sup> MS. tollerandus.



bryng a sacheff full of syluer and lay befor hym, & bad hym take enogh peroff.

Pauper non debet fieri villicus aut balliuus. *Supra*  
de balliuo, j<sup>o</sup>. 4

Pauper[es honorare debent<sup>1</sup>] principes et prelati.  
*Supra* de iudicio.

Pauperes non sunt deridendi. *Supra* de apostasia, j.

Pax. Pace[m] semper cum omnibus quantum possibile s  
est debet habere bonus christianus. *Supra* de  
odio et inuidia.

## DCX.

## Peccatum multiplex nocet homini.

We rede in ‘*Vitis Patrum*’ how som tyme per was a voyce 12  
at said vnto pe abbot Arsenius; “Com, and I sail shew pe werkis  
of me[n].” And he went furth & he saw a man of Ynde cuttant  
treis and makand a burdyn pat he mot not bere. And pe voyce  
sayd; “Thies er pai pat ekys syn vppo[n syn.” And pa[n] he saw 16  
a temple & ij me[n] syttand o[n hors, holdand v[p] a brade tre for pe  
whilk pai myght not entre in. And pa[n] pe voyce sayd; “Pies er  
pai pat beris rightwusnes with pride.” And pa[n] he saw a man  
standand vppo[n a dyke, & filland a veseff with watir peroff & 20  
puttant it in-to ane iff cistern. And pa[n] pe voyce said; “Thies  
er pai pat hase som gude dedis, and blendis paim with evill  
warkis.”

## DCXI.

Peccatores aliqui benigne *eciam* recipere debent<sup>2</sup> 24  
*sancti.*

Heracles tellis & sais pat o[n a tyme when he visitt ane olde  
man pat had pe grace of prophecying & spak with hym, per come  
pe mayr of pe cetie, and he forsuke Heracles & talkyd with hym. 28

<sup>1</sup> Supplied from the Latin MSS.  
The English MS. leaves a blank.

<sup>2</sup> So Latin MSS. The English has  
sunt sancti.

& afterward when þai commoned to-geder, þai commond of þis, at he sulde forsake hym & talk with þe mayr, & þan he said;  
 “ Wherefor hase þou reprovit me in þi saule? þou & I luffit wele  
 4 athur of vs to com vnto oþer, at ather of vs myght hafe solas  
 & comfurth of other with owr talkyng; and he is gyffen all vnto  
 þe devuls power, and vnnethis he may brethe in ane howr. And  
 now he as a servand come hedur from his lorde to seke refute,  
 8 it wer ane vnsondabyll thyng to do, if it sulde be he lefte &  
 [I] taryd with þe <sup>1</sup> þat hase bene wunte beselye to call me vnto þi  
 hele.”

*Peccatum incurrit aliquando nimis de se presumere.*

12 *Supra de carne, iij.*

*Peccata remittuntur orationibus sanctorum. Supra  
 de Basilio, iij.*

DCXII.

*Peccata venialia impossibile est vitare.*

16 Iacobus de Vetriaco tellis how þer was a monk þat luffit passand  
 wele clennes and innocentie fro þe state of childyð vnto þe state  
 of mañ. And he wold eatt, bod he wold not hafe delectaciõ  
 þerin, and he studyd for to put away syn, and for to luff <sup>2</sup> with-  
 20 owteñ any syn. And becauce for ane impossible thyng <sup>3</sup> he fell  
 into a dispayre, vnto so mekuß þat he myght not liff with-owteñ  
 venyañ syn, [he] demyð hym selfe þat it was impossible þat  
 he sulde be savyð.

DCXIII.

24 *Peccantes simul in morte simul in vita puniuntur.*

Helynandus tellis how som tyme þer was a colyer <sup>4</sup> & he was  
 servand vnto religious meñ and vnto þe commoutie of Meruernens.

<sup>1</sup> MS. if it sulde be taryd with þe & he left þat hase, &c.

<sup>2</sup> Should be liff; Harl. MS. ducere vitam sine omni peccato.

<sup>3</sup> Harl. MS. et quia laborabat ad impossibile, decedit in desperationem,

ad eo [ut] quia sine veniali non poterat uiuere, iudicabat se saluari impossibile.

<sup>4</sup> Lat. MSS. uir carbonarius, pauper sed religiosus, et comiti Munensi plurimum familiaris.

So on a nyght as he was kepanð his cole-pitt, & þer was a light fyre by hym, he was warr of a nakyd womman rynand; and ane on a blak hors with a swerd in his hand drawen, folowand after hur for to take hur. And as sho come, sho ran vnto þe cole-pytt, & þer he take hur & strake hur þurgh with his swerd; & when sho was nere dead he keste hur into þe fyre. And when sho was all to-swythyð, he drew hur oute, & layð hur befor hym on þe hors & rade away. And pis he saw dyvers nyghttis; and 8 all pis he tolde vnto þe said commontie<sup>1</sup>. So on a nyght þer come a felow<sup>2</sup> with þis colleyer vnto þe same place, and he saw all as þe colyer told. And he take pis hors-man be þe brydiff when all was done, and askyd hym what he was. And he 12 answerd agayn & said; "I was swilk a knyght, and pis was þe wyfe of swylk a knyght whome sho slow for my luff, att sho & I mot moð frelie hawnte our syn; and in þat syn we er bothe dead. And vnnethis when we dyed we forthoght our syn; and 16 þus ilk a nyght I sla hur & burnys hur, and sho suffers moð payn with þe strake of my swerd þat I stryke hur with, þan evur sho did with dead; and with þe burnyng sho felis mekuð moð." And þan he askid hym what hors þat was at he satt on, and he said; 20 "It is a fend þat turmentis vs." Than he askyd hym if any þing mot helpe þaim, & he sayd; "Ya, and ye wold gar syng so many messis & gar say so many psalters for vs, onone we sulde be helpyd & our payn relesid." And þus þai partid, and pis man garte do 24 þies messis & say þies psalters for þaim, & þai wer neuer sene after.

*Peccatum punit Deus quandoque in hac vita.* Supra,  
ambulacio, ij. 28

*Peccator per que peccat per hec et punitur.* Supra  
de agro, i & ij.

*Peccata esse remissa ostendit aliquando deus aliquibus  
signis.* Infra de remissione, 32

<sup>1</sup> Lat. MSS. *Quod ille comiti pre-  
dicto per ordinem narrauit.*

<sup>2</sup> Ac comes vna cum carbonario  
ad prefatum locum . . . veniens.



*Peccatum quandoque dissimulat*<sup>1</sup> *Deus ut plus puniat.* *Supra* de dissimulacione.

*Peccata sua eciam bruta aliquando cognoscunt.*

4 *Supra* de furto, ij<sup>2</sup>.

*Peccata delet confessio quandoque de memoria confessoris.* *Supra* de confessione, iiij.

*Peccata delet confessio de consciencia penitentis.*

8 *Supra* de confessione, iiij.

*Peccata celat confessio multiplex.* *Supra* de confessione in pluribus locis.

*Peccatum unum quandoque inducit in aliud.* *Supra*

12 de contricione, vj.

DCXIV.

*Peccata sunt causa aduersitatum que nobis eveniunt.*

We rede in 'Vitis Patrum' how þer was som tyme a gude mañ þat suffred wrong of a noder, and he compleynyd hym vnto ane olde  
16 mañ. And þe old mañ ansswerd hym agayn & said; "He did not þis, bod þi synnys did itt. And þerfor blame not þis mañ in nothyng at he duse vnto þe, nor at is happend vnto þe, bod say at þi synnys hath adlid þaim."

20 *Peccatum fetet coram deo et angelis.* *Supra* de Angelo, iiij.

*Peccatum onerat hominem et animam.* *Infra* de simia.

DCXV.

*Peccatum trahit hominem ad infernum.*

24 We rede in 'Vitis Patrum' how þat oñ a tyme when ane ypocryte was dead, meñ þat wer present aboute hym hard a voice say vnto fendes oñ þis maner of wyse; "Draw hym oute wheder

<sup>1</sup> MS. dissimilat.

<sup>2</sup> MS. iiij.

he will or nay. And as he gaf me no reste in þe synnys þat he did beselie befor̃ me, on þe same maner of wyse giff ye hym̃ no reste."

Peccatores portat demon ad infernum. Supra de demone in pluribus locis. 4

Peccator in inferno punitur. Supra de Langrauiō.

Pena infernalis est multiplex. Supra de inferno per totum.

Penam debitam minuunt suffragia. Infra de 8 suffragijs.

Pena respondet culpe. Supra de agro.

## DCXVI.

Penitencia pocius est hic facienda quam in futuro.

Iacobus de Vetriaco tellis & says; "Soṁ tyme I saw a holye 12 wommaṁ whilk þat wheñ sho was long dead, or hur body was beryd & layd in erth, hur sawle turnyd agayṁ vnto hur bodye. & sho had grawntid̃ at sho suld̃ liff styll̃ in þis werld; and sho sulde suffre in purgatorie penans for hur syñ & sho wold; & if sho 16 wold̃ not, sho suld̃ suffre penance in þis werld: & sho take hur to suffre penance in þis werld. So a long tyme, as God wold̃<sup>1</sup>, sho was gretelye turment, to so muche at sho wold̃som tyme weltyr in þe fyre, and soṁ tyme in wynter sho wolde lay hur dowñ in 20 frosyñ watyr & lay hur þer a long while; and̃ soṁ tyme sho was constreynyd̃ to entyr dead mens gravis. So at þe laste sho had grace grauntid̃ of almyghtie God̃ at sho was oft sythes ravysshid̃ in hur spyritt at sho led̃ dyvers tymys þe sawlis of paim̃ at wer dead̃ 24 into purgatorie, & thurgh purgatorie, & sho had no hurte, vnto þe kyngdom̃ of hevyñ."

Penitere potest interdum unus pro alio. Infra de satisfaccione. 28

<sup>1</sup> MS. *repeats*, a long tyme, *here*.

## DCXVII.

*Penitencia perfecta delet peccata et nichil formidat.*

Cesarius tellis how som tyme *per* was a blak monk þat fell  
in apostasye, & syne he was a Premonstracence & went oute; and  
4 at þe laste he was a monk of Ceustus. And evur he gaff hym  
vnto luste & lykyng of his bodie, & vnto oper innumerable vices.  
So at þe laste, as God wold, he take þe ordur & habett of Ceustus  
ordur, and onone he shrafe hym and take his penance. And  
8 he did his penance trewlie, in wepyngis, prayer, & fastyng, &  
in all oper thyngys. So at þe laste he fell seke and was bownd to  
dye, & evur he contynewid in syngyng, prayers-saying, and wur-  
shipping our Lady vnto þe stounde of dead. And in presens  
12 of his abbot & his brethyr he said on þis maner of wyse; “Wur-  
shupfull brethur, I, a synner & a penytent, ye beryng me wytnes,  
covettis of almyghtie God to hafe a space to make a clere con-  
fession, & to do verray penans for my synnys. And if God wyll  
16 graunt me lyfe, I am redie to make a sethe, and for to vnder-go  
all maner of turment, and all maner of hard thyng & labur; ffor  
nothyng is hard nor impossible vnto hym þat is verray penytent.”  
And þus, emang pies wurdis, with a grete compunccion & a grete  
20 forthynkyng, he gaff vp vnto God a gude sawle; and *per* was sene  
com vnto hym aungels, whilk þat bare his sawle into hevyn with  
a grete myrth & a ioy.

*Penitencia magis unum quam alium attenuat. Supra*  
24 *de apostata, ij.*

*Penitere facit hominem cogitacio penarum. Supra*  
*de delicijs et de inferno, i.*

## DCXVIII.

*Penitencia modica*<sup>1</sup> *ex corde facta placet Deo.*

28 We rede in ‘*Vitis Patrum*’ how som tyme *per* was a monk þat  
askid abbott Pastor, & said on þis maner of wyse; “I hafe done a

<sup>1</sup> MS. inordita. Lat. MSS. as above.



grete syn, & I wil<sup>1</sup> þis iij yere be penytent þerof." And þan þis abbot Pastor ansswerd<sup>2</sup> hym agayn, & sayd; "þat is mekufl!" & þis monk bad hym commawnd hym a yere, & yitt þe abbott said þat was mekufl. And þai at was aboute desyrid<sup>3</sup> at he sulde be enionyd<sup>4</sup> þerfor xlii dayes, and yitt þis abbott said it was mekufl, & said on þis maner of wyse; "I trow þat & a mañ forthynk his syn with all his harte, & turn not þerto agayn, at God wil for iij dayes penans-doyng forgyff hym hys syn." 8

*Penitenciam impedit gula. Supra de gula, iij et v<sup>to</sup>.  
Penitenciam facit peccator inductus. Supra de  
abbate, iij.*

*Penitencia debet esse firma et perseverans. Supra<sup>12</sup>  
de familiaritate et infra de perseuerancia.*

*Penitencia in fine vite valet. Supra de peccato, iij.*

## DCXIX.

*Penitencia nimis tarda nichil prodest.*

Iacobus de Vetriaco tellis how on a tyme Charlis þe Emperour 16 garte call befor hym his iij sonnys, Gobardus, Lotharius, and Lodouicus; and he helde ane appyl in his hand & bad þaim all oppyn þer mouthes. & þe ij yonger oppynd þer mouthis, & þis Gobardus wold nott. And he gaff vnto þe ij yonger, þe tone 20 a kyngdom, and þe toder a dukedom. And when þis Gobardus saw, he said vnto his fader at he wolde oppyn his mouthe & hafe parte of þis appyl. And his ffadur ansswerd hym agayn & sayd; "þou oppynd þi mouthe to late, & þerfor I wyll nowder gyff 24 þe appyl nor land." And hereof come a proverb þat is said in Franche, "A tart bea<sup>2</sup> Gobard, qe eu la tere nout parte."

*Penitent simul qui simul peccant. Supra de  
peccato, iij<sup>3</sup>.* 28

<sup>1</sup> After will, not, erased.<sup>2</sup> MS. 'Acarbea Gobard,' &c.<sup>3</sup> MS. iij.

Penitencia viuorum facta pro mortuis valet eis.

*Supra de morte*, xiiij.

Penitencia debet a confessore acceptari quam a con-  
4 fitente potest extorquere. *Supra de confessore.*

DCXX.

*Peregrinum demon subito reportauit*<sup>1</sup>.

Cesarius tellis how soȝn tyme in þe towȝn of Halybach, þer was  
a knyght þat hight Gerard, and he had grete deuocion vnto Saynt  
8 Thomas þe apostell. So oȝn a tyme þe deuill in lyknes of a pure  
maȝ come vnto hym, & askyd hym gestynnyng for Saynt Thomas  
luff; & he grauntiȝ hym it. And when he was gone vnto his  
bed, þis knyght sent vnto hym his beste furryȝ gowȝ to happȝ  
12 hym *with* for colde, and he vppoȝ þe nyght had þis cape away, &  
wolde not be foȝn in þe mornynge. And þe knyghtis wyfe was  
wrothe here-*with*, & blamyȝ hugelie<sup>2</sup> hur husband for herberyng  
of pure beggers, & said; “þou sulde nevir do hym moȝ gude.” And  
16 þis knyght ansswerȝ hur agayȝ mekelie & said; “Saynt Thomas  
is in power to do me als gude a turȝ as my gowȝ was wurth.”  
So oȝn a tyme after þis knyght woldȝ go in pylgramege vnto þer  
Saynt Thomas lay, and he brak a golde ryng in ij befoȝ hys wyfe,  
20 & he gaf þe tone halfe vnto his wyfe and sayȝ; “Trust vnto þis  
tokyn, & I send þe itt, and abyde my commyng home vnto v yere  
be passyd.” And sho saidȝ yis & tuke þis ryng, & he went his  
ways. So after dyvers yeris he come vnto þe cetie of Saynt  
24 Thomas, and when he was in þe kurk & made his prayer vnto  
Saynt Thomas, & commendidȝ in his prayers his wyfe and his  
childer & his meneya, he was war of þe fendȝ walkand vp & downȝ  
in his furryȝ gowȝ. And þe fendȝ come vnto hym & sayȝ;  
28 “Gerard! knowis þou oght me?” And he saidȝ; “Nay, I know  
þe not, bod I know þat gowȝ well enogh.” And þaȝ þe fendȝ  
saidȝ; “I am þe deuill þat in lyknes of a pure maȝ was herbardȝ  
*with* þe, and I stale þi gowȝ; & herefoȝ I hafe bene gretely

<sup>1</sup> MS. temptauit. Lat. MSS. as above.

<sup>2</sup> MS. repeats, hugelie.

punysshid. And I am chargid at I shaft onone hafe þe home agayn vnto þi place safe & sownd, for als mekull as þis day þi wyfe is wedd with a noder man; for now it is xv yere seð þou come fro hur." And with þat, when he had offerd, he tuke hym 4 vpp in Ynde, and onone he broght hym home to his awn yate in Ducheland. And his wyfe & hur husband, att war wedd þat same day, wer at meatt, & he come in & keste in hur copp þer sho satt þe halfe of þe golde ryng. And when sho saw it sho tuke þe 8 tuder parte þer-of & putt þerto, & þai acordid; & here-by sho wyste he was hur husband, and þer sho forsuke hur new husband & tuke hur to hur olde.

## DCXXI.

*Peregrinos deus in morte consolatur.*

12

We rede in ' *Vitis Patrum* ' how som tyme þer was ij brethir, & þe tone was a pylgrem, and þe toder gaff hym vnto quiete & ryste. So it happid at þis pylgram dyed, and angels tuke his saule & flow up vnto hevyn þer-with, & wolde hafe broght it in. And 16 þan our Lord said; " He was a little necligent, bod becauce he was a pylgram, þerfor take hym in." So onone after his other bruther dyed, and a gude olde man, þat saw aungels com to þe furst & not to þe latter, he asked our Lord why þis was. And 20 our Lord ansswerd hym agayn & sayd; " Þis pylgram in all his life had no comfurth of none of his frendis, and þerfor me behuvis comfurthe<sup>1</sup> hym with myne angels; bod his bruther in his life had comfurth of his gude frendis, & þer-for I comfurthid 24 hym not with myne aungels."

## DCXXII.

*Peregrinus a deo remuneratur.*

Cesarius tellis how som tyme þer was a cetysyn of Tulpytt þat hight Cono, & he went with other pylgramys vnto þe see; 28 and þer he fell passand seke and dyed. And when he was dead-

<sup>1</sup> MS. comfute.



lyke, he began to wax passand' mery, and' his felows axkid' hym  
 whatt was cauce att he was so merye. He ansswerd' agayn &  
 sayd'; "Whi sulde I nott be mery? Our Ladie was here & sayd'  
 4 vnto me, 'Cono! becauce þou left pi wife, pi childer, & all pi  
 gudis for þe luff of my soñ, I shall wele reward' þe.'" And *with*  
 þat he cryed' & said'; "Behold! I se hevyñ oppyn & a seatt  
 ordand' for me." And *with* þat he passid' away, & his sawle went  
 8 vpp' vnto hye hevyñ.

*Peregrino inclinat ymago crucifixi. Supra de  
 misericordia.*

*Peregrinacio mentalis valet. Infra<sup>1</sup>, Petri martiris.*

# DCXXIII.

## 12 *Pericula mundi sunt pertimenda<sup>2</sup>.*

We rede in 'Dictis Barlaam' how som tyme *per* was a mañ þat  
 fled from ane vnycorñ, and hym happend' fall in-to a grete pytt.  
 And as he fell, hym happend' *with* his handis to gett holde be  
 16 a buske at grew in þe syde of þe pytt, and his fete wer straye in  
 a vessell<sup>3</sup>. So he lukid' aboute hym & he saw ij myce, ane white &  
 a noder blakk, & daylie þai gnew vppoñ þe rute of þis buske, to it  
 was nerehand' in sondre. And he consydurd' þe depenes of þis  
 20 pytt, & he saw *per*-in ane vglie dragon spowtand fyre. So he  
 lukid' vnto þe grownd' *per*off, & *per* he saw iiij neddyr-hedis knytt  
 to-gedur. So he lukyd wpward', & he saw a dropp' of hony drope  
 in þe bewis of þis buske, & he, negligent of þe said' *perels*, he  
 24 thocht he wold' not lese, bod he wold' hafe þis drope of honye.  
*et c<sup>o</sup>. Moraliter sic. Frendis! Be þis vnycorñ is vnderstond'*  
*deade, & be þis pytt þe werld', and be þis buske þe lenthe of our*  
*lyfe, whilk þat be howris of þe day & of þe nyght, as a white*  
 28 *mowce and a blak, cuttis it down; & be þe iiij neddyrs is vnder-*  
*stand' þe iiij elementis þat mans body is made of, & be þe dragon*

<sup>1</sup> MS. *Supra*.

<sup>2</sup> So Lat. MSS. The English MS.  
*has percanenda.*

<sup>3</sup> Harl. MS. *pedibus uase quodam  
 impressus, for pedibus base quadam  
 lubrica impressis.*

is vnderstand' heft, and be þis drope of hony, þe swettnes of þis life, whilk who-so covattis er casteñ in þe said' perels.

*Periculis possunt adaptari multa que dicuntur  
supra de morte et de mundo.* 4

## DCXXIV.

*Periurium eciam in hac vita punitur.*

Cesarius tellis how þat þe deað of Bononye<sup>1</sup>, beyng in þe dioces of Colayn, lent vnto a bruther þat he had' xx marcis of cone of mony of his kurk. And when þis deað was dead, his<sup>2</sup> bruther, 8 a knyght, denyed' þis said' dett. And þe chanons, þat had no prefe þer-in, made þis knyght for to swere þerfor, and so he did, and' forswore hym. Bod when he went fro Bononye, whar he sware, vnto his awn howse-ward, hym happend' to stand' in myddest 12 of þe way styll, & mott go no ferrer nor yitt turn bak. And his tong was taken from hym, vnto he promysid' in his harte þat he sulde turn agayn vnto Bonoñ & knowlege his manesworñ athe & resto' þe said' money vnto þe chanons agayn. And so he did & 16 was hale.

*Periurio possunt adaptari que supra dicuntur de  
iuramento.*

## DCXXV.

*Perseuerancia. Perseuerandum semper est in bono.* 20

We rede of one þat hight Iohn, þat was ane ankyr, þat was a mañ þat had lede ane ill lyfe. And when he was compu[n]cte, he garte spar hym selfe in a grafe, and þer he wasshid' away his synnys with salte teris, and he lay oñ his kneis & his elbows, 24 and wolde not lifte vp his eeñ nor name þe name of almyghtie God, bod þar he enduryd a long tyme in his prayer. So þer come fendis into þis grafe vnto hym, and cryed' vppon hym & sayde;

<sup>1</sup> Harl. MS. decanus Bonnensis.

<sup>2</sup> MS. repeats, his.

“Pou cursid’ caytuff! Whatt duse pou here? For when pou was  
fulfyllid’ with al maner of syn & vncleennes, & now pi strenth  
sufficies not to do no syn, now pou wilt liff in chastite and seme  
4 a gude man. Turn agayn vnto vs, ffor pou erte one of vs.” And  
pan a noder spak vnto hym & sayd; “What hopis pou att pis  
place shall do pe gude? Do as pou hase done befor, & lyff in luste  
& lykyng of pi flessch; ffor what payn mott pou suffer moe in hell  
8 pan pou suffres now?” And euer he lay styll & nothyng wold  
say. And when pe fendis saw patt, pai bett hym & gaff hym  
many a sore wownde, and pat anys, twyse, thryce, to so mekuill pat  
att pe laste pai lefte hym halfe deade. And pai cryed’ with a  
12 hedus noyce & sayd: “Vicisti! Vicisti!” And with pat pai  
vanyshid’ away, and nevir after apperid’ vnto hym.

*Perseuerans in bono eciam mortem contempnit. Infra  
de silencio, ij.*

16 *Perseuerare debent novicij in deuocione. Supra de  
Novicio.*

#### DCXXVI.

*Peticio. Petitur aliquando contrarium uolito.*

Valerius tellis how on a tyme Grete Alexander was streked  
20 in a grete yre, & thought to kaste down pe cetie of Lapsatum. So  
hym happend’ mete sodanlie one pat was callid’ Anaximetes, pat  
was his preceptur & his maister, and he was ashamyd to mete  
his maister becauce he was in suche ane angre, and he grawntid  
24 his maister pat what ping som-evur at he wulde axke hym, he  
wolde grawnt hym itt. And when pis Anaximetes hard’ pis  
he said; “Sur Kyng, I aske at pou dof pine envie ayeynste pe  
cetie of Lapsatt.” And he grawntid’ hym it. And pus purgh his  
28 benefice was pe cetie savid’.

*Petri Apostoli. Petrus cum voluit Petronillam  
sanauit et cum placuit eidem infirmitatem  
reddidit. Supra de infirmitate, iiij.*



## DCXXVII.

## Petri Martiris.

We rede in his Legend how on a tyme when he was at þe cetie of Melayn<sup>1</sup> & prechid þer, he disputid *with* a maister þat hight Hesiarcha<sup>2</sup> in presens of all þe prelatiss of þe cetie. And þis 4 Hesiarcha said vnto hym; “O! þou fraward Petur! And þou be als holie as þies fond peple trowis, whi prayes þou noght þi God to putt a clowde betwix þaim & þe soñ, at þai dye nott for so grete hete as þai d[oo]?” And þis Petur ansswerd hym agayn & said; 8 “And þou wilt promytte me at þou shaft renounce þine heresie, I shaft do as þou hase axkid.” And þe heretykis, trowyng at þat myght not be done, cryed oppoñ þis maister, and bad hym make a promys. And yitt he wolde nott. Neuer-þe-les þis Petur, to 12 shew þe power of almightie God, and at He was former of al thyngis visible and invisible, made his prayer & made a cros agayn þe soñ; and þer apperid betwix þe soñ & þe peple a little clowde like a tent þat coverd þe peple fro þe soñ. And befor 16 þar was no clowde in all þe ayre.

## DCXXVIII.

## Petrus mortuum suscitauit.

We rede also in his Legend how þer was som tyme a womman in Flawndres, and when sho had born iij childer sho prayed Saynt 20 Petur for to helpe hur. And sho bare þe iiij childe and it was dead; and sho tuke þis childe & broght it vnto Saynt Petur & besoght hym hertelie perfor. And onone þis dead childe become whik. And when it was ordand þat at his baptyñ he sulde 24 be callid Johñ, þe preste, not wittand what he suld say, namyd hym Petur; and þat name remaynyd *with* hym ewhils he liffid.

<sup>1</sup> Lat. MSS. Apud Mediolanem.

strum heresiarcham examinante.

<sup>2</sup> Harl. MS. et quemdam magi-

## DCXXIX.

Petrus monialem absentem sanauit <sup>1</sup>.

We rede also in his Legend how *per* was a noñ in Lombardye pat had þe gutt grevuslie in hur kne, and sho cuthe not be helid  
 4 *with* no medcyñ. And when sho hard tell at it was bod xiiij day iorney fro hur place vnto Mylayñ, pat at sho mot not do *with* hur bodye sho thoght to go in hur mynde. And ilka day sho sayd a hondreth patyr *noster*, and þus sho thoght ilk day to make  
 8 a iorney. And onone as sho began þus for to go in hur <sup>2</sup> mynde, sho wex evur bettur and bettyr. And when sho did hur laste day iorney, & in hur mynde went vnto his tombe, kneland oñ hur kneis as sho had bene at hys tombe in hur prayer, sho said ouñ hur  
 12 psalter *with* a grete devocioñ. And be sho had done it, sho felid bod a litle of hur sekenes. And so sho turnyd agayñ *with* hur prayers as sho began, and be sho had done all hur day iorneys, sho was al hole & sownd as evur sho was.

16 *Pietas. Pietati conueniunt multa [que dicuntur supra de elemosina, hospitalitate, leprosis et pauperibus <sup>3</sup>].*

## DCXXX.

Pigricia. *Pigricia semper est uitanda* <sup>4</sup>.

20 Saynt Ieron tellis how som tyme *per* was ane olde monke, & he thoght to comfurth a slaw bruther of his, and sayd vnto hym in þis maner of wyse; "Som tyme *per* was a mañ pat had lande to be sawen, bod becauce of his negligens it grew full off thornys  
 24 & breers. So he bad his soñ go & clence itt of paim. And when he come *perto*, & saw *per* was so grete multitude of thornys & breers, he began to fayle in his herte & sayd vnto hym selfe; "When shaft I hafe clensid all pies?" And *with* patt he layed

<sup>1</sup> MS. absentem nominavit et sanauit.

<sup>2</sup> MS. his.

<sup>3</sup> From the Harl. MS.

<sup>4</sup> Heading from the Arun. MS.

hym down & slepyd. And when his fadur knew how he did, he sayd vnto hym; "Soñ! wurke & clence evurilk day als mekuff grownd as þou occupyes when þou lyes oñ þe erthe & slepis." And he obeyed his fadurs commawndment and did so. And þus 4 be little & little he clensid all þis grownd.

Piscator. *Infra purgatorij, iij.*

Pollucio nocturna aliquando non impedit communionem et aliquando impedit. *Supra de communione, v.*

DCXXXI.

Potencia. *Potentes frequenter querunt occasiones contra pauperes.*

Esopus tellis in his fables how þe lambe & þe wulfe war bothe 12 thrustie, and pai come bothe vnto þe watir to drynk; & þe wulfe dranke abowñ, & þe lambe benethe. Than þe wulfe sayd vnto þe lambe; "Whi haste þou trubled þe watyr vnto me?" And þe lambe ansswerd hym agayñ & sayd; "How sulde I make 16 þe watir drovy when itt come fro the vnto me?" And þañ þe wulfe said; "Whi<sup>1</sup> bannys þou me?" And þe lambe sayd; "Nay, I bañ þe nott." And þañ þe wulfe said; "Thi fadur did vnto me mekuff ill, and now I sañ venge me of the." And with 20 þat he rañ oñ þe selie lambe and word itt. And þis had þe lambe þat did no tryspas

Potus superfluous est vitandus. *Supra de abstinentia, ebrietate et gula.*

24

DCXXXII.

Preceptum. *Preceptum eciam indiscretum nocet subdito inobedienti.*

Cesarius tellis how þer was a monke som tyme of Ceustus ordur þat dyed, and he apperid vnto a bruther of his and requirid hym 28

<sup>1</sup> MS. whañ. Lat. MSS. cur



of his estate. And þe dead monk ansswerd' agayn & sayd';  
 "I trowed' neuer God had bene so strayte, ffor He thynkis of  
 þe leste thyng. Bod God," he said', "for-giff ouȝ prelatiss, for þai  
 4 make vs oftsithis to vnder-go great paynys, & many. And He  
 byndys hugelie þe preceptis of þaim when þai commawnd' anythyng  
 vndiscretelie, & þer subgettis giffis little hede þerto, or els sett it at  
 noght; & so it is reservid' vnto þe laste iugementt."

8 *Precepto conveniunt que dicuntur supra de obediencia.*

### DCXXXIII.

*Predestinacio. Predestinacioni innitentes multi decipiuntur.*

12 Cesarius tellis of one þat hight Lodowicus, Lattgravius Thuringie, þat was a letterd' man, & he was deseyvid' with suche  
 ane errour at he said' hym burd' nedis be savyd' & he wer destanyed'  
 þerto, or els he sulde be dampned' and he war destanyd' þerto.  
 16 And also he said' he mott not fle þe howȝ of his dead', nor nowder  
 lenthe it nor shorten' itt; and for þis, with-owtyȝ any drede,  
 he gaff hym vnto all maner of vices. So att þe laste he fell  
 in a huge sekenes, & he garte gett hym a leche, and prayed' hym  
 20 to take hym in cure and amend hym of his sekenes. And þis  
 leche was wele lernyd', not aloneli in lechecraft, bod also in  
 dyvynyte, and knew wele enogh his errour, and said' vnto hym  
 in þis maner of wyse; "Sur, and þe day of your dead be comen,  
 24 þan it wer in vayȝ þat I sulde do any cure vpon you." And þe  
 seke man axid' hym why he sayd' so, & said'; "I know well  
 enogh bod if I hafe sone helpe I moȝ dy befor' þe tyme." Than  
 þe leche sayd' vnto hym; "And ye trow at your lyfe may be  
 28 lenthend' be þe vertue of medcyns, wharto denye ye to do penance,  
 þat is medcyn of þe sawle?" And þan þis Lattgravius, consy-  
 durand þe vertue of his wurdiss, sayd' vnto hym in þis maner of  
 wise; "Fro hens furth be þou þe leche of my sawle; ffor be  
 32 þi medycynable tong I trow at God shaȝ delyver me from my  
 moste errour."

## DCXXXIV.

*Predicacio. Predicandum sincere*<sup>1</sup> *est propter deum.*

Cesarius tellis how *per* was ane of þe *Premonstracensis* ordur þat, when he had *prechið* of þe cros, he dyed and apperid vnto his felow. And he axkid hym how at it stude with hym, and he 4 ansswerd agayn & sayd; “When I dyed devuls vmbelappid me<sup>2</sup>, and ane of þaim sayd, ‘þou kepyd neuer trewlye þine ordur.’ And a noder said, ‘þou *prechið* neuer trewlie for Goddis cauce.’ And I vnderstude at þai said bothe trewlie, and I was nerehand in 8 despayr becauce *per* was none att ansswer for me. And þan almyghti God held me with His hand & sayd; ‘ffolow Me, ffor þou *prechið* for Me.’ And onone þe fendes fledd, and I folowid Cryste vnto evurlastand ioy; and I had none other payn bod aloneli þis 12 drede.”

## DCXXXV.

*Predicatori infundit deus aliquando scienciam.*

Cesarius tellis how some tyme *per* was a symeple monke, & he was bod ane ydiott, bod he was devowte. And on a tyme hym 16 thocht in his slepe þat he was ravissid in-to hevyn, & was cled in aray like a dekynd befor God, as he sulde hafe red þe gospell. And when he sulde hafe axked þe blissing<sup>3</sup>, hym þoght at þis was sayd vnto hym; “Fro þis day forward þou shalt hafe conyng & vertue 20 in *prechyng* þe wurd of God.” And he was gretelie mervaylid of þis vision at hym þoght he saw so oppynlie, and þoght he wold rede þe gospell þat day, if so wer at þe sacrestan ordand hym suche a stole and a vestement as he saw in hevyn; ffor þan 24 he wold trow at his vision wer trew. And so when he come in-to þe revestiarie, & saw þe stole and þe vestiment at was layd furth for þe dekynd, he knew it wele enogh; & þan he was certayn of his vision and went vnto his abbott & tolde hym all þat he had 28

<sup>1</sup> MS. scincere.

<sup>3</sup> MS. blissid. Harl. MS. a quo cum

<sup>2</sup> MS. þaim. Lat. MSS. circumde-  
derunt me demones.

benedictionem acciperet.

sene. And he commandid<sup>r</sup> hym go rede þe gospeñ & for to preche. And so he did; and he feñ vnto prechyng and prechid<sup>r</sup> so clerklie at vnto þis day his saying is taken for auctorite. And all men þat  
4 hard<sup>r</sup> hym had grete mervayle how þat he, þat had no connyng befor, had so connynglie prechud, & had so grett perfeccion in conyng.

Predicantes demon nititur impedire. Supra de  
8 auditu.

## DCXXXVI.

*Predicator ea que predicat debet facere.*

Iohannes Anachorita was a monk in wyldernes, and was enowned<sup>r</sup> with þe flour of all maner of vertues; and he was  
12 in bodeye lyke vnto ane aungeñ. And he was sent ilk day his fude from almyghti God, ffor evure day he wold go into his cafe, & þer he fand a burd, & bread sett þer vppon þat was passand white & of a mervalus swetnes. & when he had etyñ þer-of,  
16 he wold þonk God & go vnto his prayers and his ympnes. And when he began to hafe a ioy of his merettis, onone þer entred into hym certan desyris of his witt be little & litle, at he mot vnnethis purseve þaim, and afterward gretter, vnto so much at he wexid  
20 necligent, & mor slow in his prayers þan he was wunte to be. And so þer folowid<sup>r</sup> in his hert fowle thoghtis & wykkid; & he made no charge to correcte hym for pies little thyngis. So on a tyme when he was strekyñ with a grete luste of his flessch,  
24 he went into his cafe to take hym bread, and he fand bread, bod it was browner somwhatt þan<sup>1</sup> þe toder was; & he had grete mervell þeroff & was passand hevye. Notwithstandyng he ete þerof and refresshid<sup>r</sup> hym. And vppon þe toder day his thoghtis  
28 grew apouñ hym, & on þe nyght hym thought he lay be a womman; neuer-pe-les in þe mornyng he went vnto his prayers, & stude with a waveryng ee and a waveryng mynde. So he went into his

<sup>1</sup> MS. þat.



cave to take hym̄ meate, and he fand̄ a lafe, bod it was passand brow̄n, & hard *perwith*, and as it had bene gnawē aīl aboute *with myce*. And̄ þān he began̄ to make sorow & weppyd, bod his sorow was not so great to distroy þe flawmys of his ill̄ thoghtis. 4 So at þe laste he was ouercommē *with thoghtis*, to so much̄ þat at mydnyght he rase & went vnto þe cetie; and when̄ it was day he was war of a lityll celi of freers & he was werye, & *per* he restid̄ hym̄. And þe brethur began̄ to axke of hym̄, as of a wyse 8 fadur, who may esshew þe temptacions of þe deuill̄ & euill̄ thoghtis. And þān he sufficientlie techand̄ þaim̄ turnyd̄ agayn̄ vnto hym̄ selfe & sayd̄; "How may I command̄ other men̄ & is deseyvid̄ my selfe?" And þān he said̄ vnto hym̄ selfe þus; "O þou 12 wriche! Do furste þi selfe at þou techis *oper* men̄ to do." And he tuke his lefe at his brethur & rañ als faste as he myght into wyldernes vnto his cafe agayn̄, & *per* he sparrid̄ hym̄ selfe *þerin*, & cled his bodie in hare & putt askis̄ oñ his head̄. & *per* he lay 16 a long tyme in *prayers* & wepyngis, vnto ane angeīl come vnto hym̄ & sayd̄; "Almighti God hase reseyvid̄ þi *prayers* and þi penance, bod fro hens furth̄ bewar at þou wex no mōr prowde, and so be deseyvid̄ when̄ þou leste wenys." 20

## DCXXXVII.

*Predicator devotus vbique feruenter predicat.*

We rede in þe 'Gestis of Bede' when̄ for grete age his sight faylid̄ hym̄, he had a leder to lede hym̄ to townes & castels, & in evur-ilk place *per* he come he wolde preche þe wurde of God. So 24 oñ a tyme as þai went purgh̄ a valie full of stonys, his leder in a skor̄n tolde hym̄ at *per* was a huge peple, þat bade vppoñ hym̄ in sylence to here hym̄ preche, and þān he began̄ ferventlie to preche. And when̄ he had done, & concludid̄ his sermon̄ *with* 28 'per omnia secula seculorum,' onone, as men̄ sais, þe stonys *with* a hye voyce cried̄ & sayd̄; "Amen! Venerabilis pater!" Som̄ says þat aungels ansswerd̄ & sayd̄; "Amen! Bene, venerabilis pater, dixisti!" 32

## DCXXXVIII.

*Predicator discrete debet predicare secundum condiciones audientium.*

Valerius tellis how som tyme *per* was at Athens a yong mañ þat  
 4 hight *Pollonius*, & he was gyffen to suche luste of his bodie þat he  
 had grete ioy in his infame. So oñ a tyme he was at a feste, &  
 he satt *per* not aloneliē vnto þe soñ sett, bod also vnto þe morñ at  
 þe soñ rase. & he was full of wyne and of gude meatis, & had  
 8 enoyntid<sup>r</sup> hym̄ *with* precious oyntementis, he cled hym̄ in gay  
 clothyng, & made hym̄ a gay head<sup>r</sup> & went home. So hym̄ happend  
 se þe scolehowse dure oppyñ of one þat hight *Zenocrates* þat was  
 techand<sup>r</sup>; he went in at he mot here what he said<sup>r</sup>. And whēñ añ  
 12 þe scolers loghe at hym̄ & had grete disdeyñ at he come in, þis  
*Zenocrates* *with* a merie chere begañ to *preche* hym̄ of sobernes  
 and temperans, not-*with*-standyng añ þat he sayd<sup>r</sup> befor<sup>r</sup>. And  
 þurgh sadnes of his wurdis þis *Pollonius* was greteliē movid<sup>r</sup>,  
 16 so þat he keste of þe hatt þat was oñ his head, & afterward<sup>r</sup>  
 he keste of his gay clothyng & was passand<sup>r</sup> glad of his *prechyng*.  
 And at þe laste he leste añ his luste & lykyng þat he had in  
 lychorie, and become a gude mañ. And þus *with* medcyñ of ane  
 20 how<sup>r</sup> he was helid<sup>r</sup> of añ hys infame. *et c<sup>o</sup>.*

## DCXXXIX.

*Predicacio cum bono modo et gestu multum valet.*

Valerius tellis of one þat hight *Eschines* commendid greteliē  
*Demostenis eloquens*<sup>1</sup>; and he said<sup>r</sup> he consydu<sup>r</sup>d<sup>r</sup> *perin* a bytter  
 24 strenth of eeñ and a ferdfull chere, and a hevyē burdyñ, & in  
 evure wurd<sup>r</sup> a sownd<sup>r</sup> of voyce, & at he knew *per-in* þe spedefull  
 movyngis of þe bodie, vnto so mekiñ þat nothyng mot be putt vnto  
 þe nede *peroff*. Neuer-þe-les a grete parte of *Demostenes* wantys  
 28 whēñ it is red<sup>r</sup>, mo<sup>r</sup> þañ whēñ it is hard<sup>r</sup>.

*Predo. Predonem deus in hac vita remunerat si aliqua bona ab eo sint facta. Infra de remuneracione.*

<sup>1</sup> MS. *Eschines Demostenis commendid greteliē eloquens.* Harl. MS.

*Eschines Demostenis eloquentiam commendabat.*

## DCXL.

*Prelatus ratione carnalitatis non debet eligi.*

Valerius tellis of one Fabius, pat was a grete cowncelur of Rome; & he govern[*id*] nobyllie after his grawncer & his fadur þe offes of cownceſſ pat he bare. So oñ a tyme þe peple desyrid 4 gretelie pat his soñ sulde be made a cowncelur of Rome, and he alone, als muche as he myght, laburde to lett it. Notwithstandyng he was not dowtand of þe vertues of hys soñ, for he was passand connyng, bod for cauce he wold not hafe many maisters in 8 one howshold.

*Prelatus non debet eligi puer.* *Infra de puero, iij.*

*Prelatus non debet eligi pauper vel auarus.* *Supra de balliuo.*

12

## DCXLI.

*Prelatus debet condescendere moribus subditorum.*

Valerius tellis how oñ a tyme þe consullis of Rome desyrid gretelie one pat hyght Manliciosus<sup>1</sup> to be of cownceſſ with þaim, and evur he excusid hym & sayd nay, & said his syght faylid hym; 16 bod nevur-pe-les pai aft laburd hym hugelie therto<sup>2</sup>. And evur he bad þaim take a noder in-to þat wurschup, ffor he said; “And ye make me to bere itt, I may not suffer your maners, nor ye may not suffer me to hafe rewle abowñ you, nor ye wull not fulfyl my 20 commandmenttis.”

## DCXLII.

*Prelatus non debet se ingerere.*

Hugo Florianensis tellis when þe knyghtis of Rome saw Vaspasyan, at he was a nobyl man and a redy to cownceſſ, and 24 comfurthable to yong men in bateſſ, pai besoght hym at he wold take governance of þe empyre of Rome. And when he denyed

<sup>1</sup> Harl. MS. *Cum consulatus Manlio, seni, . . . offerretur.*

<sup>2</sup> MS. *repeats, hugelie, here.*



paim & sayd he was not wurthie perto, & pai laburd hym perto daylie, at pe laste he grauntyd vnto paim, þuf all it wer agayns his will, at he wulde furste tytter take pe charge of pe empyre rather  
 4 þaṁ pe wurschup peroff. And when he had reseyyid pe empyre he sayd pat in his begynyng onone he wold clens paim at wer fowle, & putt vnwurthi men oute of per placis and fulfyll pair rowm with honeste men. And he was neuer prowde nor statelye,  
 8 bod all-way consydurd of what kynryd at he come; & he wold neuer do grete punysshment for offens.

## DCXLIII.

*Prelatus non debet superbire.*

Helinandus tellis how som tyme in pe kyngdom of Iurie per  
 12 was a hurd-man þat hight Gygens, þat on a tyme after a grete rayn he went down in-to a law crak in pe erde, and per he fand a man dead, syttand vpon a hors of bras. And vpon his fynger he fand a ryng, be pe whilk he made hym selfe invisible, & lay  
 16 be pe whene; & als sone as sho knew þis sho garte sla pe kyng<sup>1</sup>, & he vsurpid pe kyngdom. And Valerius tellis þat when he had getten pe kyngdom be þis chawnce, he wexid so prowde þat he axkid cownceit of Apollo his god, if per war any in þis werld  
 20 þat was happyer þaṁ he was. And Apollo ansswerd hym agayn & sayd; "þou sulde be bettur provid with sekurtie of a sheperde tofall þaṁ for to hafe a grete haft & lathis, & giff þi selfe to grete charge and besynes; for it is bettur vnto a man [hafe] bod att  
 24 hym nedis vnto his lyfe, and so for to hald hym plesid, þaṁ for to gett hym samen grete tresurs & evur lyff in drede and covatyce."

## DCXLIV.

*Prelatus non debet esse crudelis nec facere vnde odio habeatur.*

28 Valerius tellis how on a tyme when Dionisius Situlus shewid hym selfe vnto his [suggettis]<sup>2</sup> moṛ to be a tyraunt þaṁ a prince,

<sup>1</sup> MS. kyngdom, -dom *erased*.<sup>2</sup> Lat. MSS. subditis suis; Engl. MS. tyrandis.

he was so hatefull vnto all men at all folk desyrid at he had had a myschefe. Neuer-þe-les one old wyfe evurilk day in matyn-tyme prayed vnto þer goddis to kepe hym hale & sownd. And when he axked hur þe cauce at sho did so for, and sho ansswerd hym agayn 4 & sayd; "Me had levur hafe þe a grevus tyrand as þou erte, þan þou sulde dye & a war succede after þe; and þerso I bow down my head & prayes for the." & when he herd hur say þus<sup>1</sup> he wexid confusid & ashamyd, and began to forthynk and amend 8 hym.

*Prelatus aliquando morte subitanea moritur. Supra de archidiacono.*

*Prelatus a demone aliquando deportatur. Supra de* 12 *demone, v.*

*Prelatus eciam malus* 2 *debet subditos in disciplina tenere. Supra de abbatissa* 3, *i.*

#### DCXLV.

*Prelatus debet esse communis et affabilis [omnibus]* 4. 16

Seutonium tellis how þat when Titus was made emperour, he vsid to make mony ryall festis, & he wold dispyse no cetysyn, bod gladlie wold speke with þaim & here what þai sayd; & he wold neuer gyff o man bettyr gyfte þan a noder. And he was so 20 beneuolus at he wold latt none go away from hym with-owtynd a gude hope. So on a tyme his howshold-men counceld hym at he sulde not do so, and he ansswerd þaim agayn & sayd þer sulde no man go hevylie away purgh þe wurdis of a prince. So on 24 a day when he went to supper, he vmthoght hym how þat he had þat day nothyng nowder gyffed nor lent, and he said unto hym selfe; "Diem perdidisti." Also Eutropius tellis of Troiayn, þat when his frendis blamyd hym for he was so hamelie with evure 28 man, he ansswerd agayn & said; "Ane emperour sulde be such a

<sup>1</sup> MS. *repeats*, þus.

<sup>2</sup> MS. *malos*.

<sup>3</sup> Reference from Lat. MSS.

<sup>4</sup> From Lat. MSS.

mañ outeward anence his commons as he wold pai war inward vnto hym agayn."

Prelatus pauperes debet habere in reuerencia. *Supra*  
4 de iudicio vltimo.

Prelatus non debet cito credere contra subditos.  
*Supra* de accusacione, iij.

Prelati aliqui nolunt audire nisi placencia. *Supra* de  
8 adulacione.

Prelati debent beneficia dare dignis. *Supra* de  
beneficio, ij.

Prelati non debent munera suscipere. *Supra* de  
12 munere, ij.

Prelatus debet esse liberalis. *Supra* de liberalitate.

Prelatus debet fugere rapinam. *Infra* de rapina, j.

#### DCXLVI.

Prelatus statuta sua servare debet.

16 Valerius tellis how one pat was callid Licinius ordand a law,  
pat no mañ suld by our l acre of land; and he boght many ma.  
And vnder grace of a fenyng he excusyd hym perof & gaff parte  
peroff vnto his soñ. And for pis he was accusyd, furst pat he  
20 made a law & chargid it to be kepyd, & syne pat he was furste at  
brak it hym selfe.

Prelatus non debet esse nimis rigidus vel durus.  
*Supra* de abbate, ij.

24 Prelato possunt adaptari fere omnia que dicuntur  
*supra* de abbate.

Prelatus debet esse constans in execucione officij sui.  
*Supra* de Ambrosio, j.

28 Prelatus infirmis debet condescendere. *Supra* de  
leproso, i, & ij.



*Prelatus debet compati peccatoribus.* *Supra de abbate, ij.*

*Prepositus dampnatur.* *Supra de demone, v.*

*Prescincia.* *Prescitus potest saluari.* *Supra de 4 predestinacione.*

*Presciunt demones aliqua futura.* *Supra de demone, iv<sup>1</sup>.*

## DCXLVII.

*Presumpcio.* *Presumunt aliqui plus quam deberent 8 de statu suo.*

We rede in ‘*Vitis Patrum*’ of ane abbott þat hight Iohn, þat boght he wold’ seryff allmyghtie God in maner as aungels duse, and he doffid’ all his clothis and he stude all a weke so in wylder-<sup>12</sup> nes. And when he was like to perissþ for hunger & was shrewidlie wowndid’ with waspis & fleis, he turnyd’ agayn vnto his bruther dure, & knokkid’ per-att. And he axkid’ who was per, and he sayd’; “I, Iohn.” And his bruther ansswerd’ agayn & sayd’; 16 “Nay, it is not Iohn, for Iohn is made ane aungeþ & wyþ be no mo’ emang meþ.” And he said’ agayn; “Forsuthe I am he.” And he wold’ not oppyn þe dure, bod lete hym alone stondyng þer vnto in þe mornyng on þe toder day. And þan he oppynd’ þe dure<sup>20</sup> & said’ vnto hym; “And þou be a maþ, þou hase myster to hafe þe dure opynd’, and to hafe meatt and warm þe; and if þou be ane angeþ, wharto desyris þou to come in-to my cell?” And þan þis Iohn sayd’ agayn vnto hym; “Bruther, I pray þe forgyff me, 24 ffor I know my selfe þat I hafe synnyd’.”

*Presumptuosus aliquando cadit in peccatum.* *Supra de carne, iij.*

*Presumpcio nimia de se ipso aufert dei beneficia.* 28  
*Supra de predicare, iij.*

*Presumpcio est aliquando occasio desperationis.*  
*Supra de peccato, ij.*

<sup>1</sup> MS. v.

*Presumunt aliquando religiosi nimis de statu suo in  
comparacione secularium. Supra de Basilio, j.*

*Presumptuosus debet humiliari ex consideracione sui.*

4 *Supra de consideracione, ij.*

DCXLVIII.

*Presumptuosum est verb[a] subtilia et alta loqui.*

We rede in ' *Dictis Patrum* ' <sup>1</sup> of ane ankyr, when he come vnto  
þe cetie of Pemenen, þer was a gude mañ reseyyd' with gladnes  
8 hym. And as þai satt, þis ankyr begañ to talke of holie writt,  
and of privaties of hevyn. And þañ þis olde mañ turnyð his face  
vnto a noder of his brethir, and wold' nothyng ansswer þis ankyr ;  
and so he went furth and was passand hevye. So a disciple come  
12 vnto þis olde abbott & sayd' ; " For þe come þis mañ hedur, þat  
had grete myrth at home in his awñ place, and þou dedeynys  
not now to speke vnto hym." This olde abbott ansswerd' hym  
ayeyñ & sayd' ; " He is a mañ of hie placys, & spekis all of hevyn-  
16 lie thyngis ; and I am a mañ of law place, and vnnethis I may  
vnderstond erdlie thyngis." And þis dissiple went furth & tolde  
þis ankir what he said. And he was gretelie compuncte here-with,  
& went in-to þis olde abbott agayñ & said' vnto hym ; " What  
20 shall <sup>2</sup> I do, ffadur abbott ? For þe passions of my sawle hase  
lordschup on me." And þañ þis old' abbott had ioy of hym  
& sayd' ; " Now þou erte welcom, fadur. Oppyn þerfor my mowthe  
and I sail fulfyll it with þi gudis." And with þis wurd' þis ankir  
24 was gretlie comfurthid' & sayde ; " Forsuthe it is a gude way  
at þou holdes, & a trew." And þañ he thankid' þis olde abbott &  
went agayñ vnto his awñ region.

*Presumptuosus frequenter credit habere gratias quas  
28 non habet. Supra de cantu <sup>3</sup> et de obediencia.  
Princeps debet esse compositus in aspectu. Supra  
de aspectu.*

<sup>1</sup> MS. *repeats*, we rede.

<sup>2</sup> MS. *shat*.

<sup>3</sup> So the Latin versions. The English MS. *has cantiri*.

Princeps non debet esse odiosus subditis. *Supra de prelato.*

Principi possunt adaptari multa que dicuntur *supra* de abbate, iudice *et* prelato. 4

Princeps subito moritur. *Supra de morte, iij.*

Princeps debet humiliter suscipere correccionem. *Supra de Ambrosio*<sup>1</sup>.

Probacio. Probat deus aliquos. *Infra de tem- ptacione, vij.*

#### DCXLIX.

*Prodigalitas multa mala facit.*

Seutonium tellis how þat Nero þe emperour was so statelie þat he trowed þe frute of<sup>2</sup> riches and of money was no nodur þing 12 þod ordynance made for a mans expens, vnto so mekull at he wuld nevr were a garment twyce, and he wold fyssh with a nett made of gold wyre, and all þe duris of his pales was made of evurye & enowntid with precious oyntementis. And he had rownd 16 chawmers þerin, þat day & nyght turnyd abowte as þe firmament duse. And yit at þe laste hym þoght he had not tresur enogh, þod he gart punyssh and sla dyvers ryche men at he myght hafe þer gudis. 20

#### DCL.

*Promissio. Promissum debet solui.*

Petrus Alphonsis<sup>3</sup> tellis how som tyme þer was a knygh[t], and hym happend on a tyme to lose a sakett and a thowsand talentis þerin and a serpent of gold; and a pure man happend to 24 fynd itt. And he garte cry it in þe markett, & promysid in his cry þat he patt had fon itt sulde hafe for þe fyndyng þerof a hondreth of þe talentis with gude will. So þis pure man at fand it þoght hym had levur hafe les with-owten syn þan more 28

<sup>1</sup> MS. anbro시오.

<sup>2</sup> MS. repeats, of.

<sup>3</sup> MS. Alphensis, as elsewhere, for Alphonsus.



with syn, þuf all his wyfe agayn-said it, [&] gaff agayn þis sakett vnto þe knyght & askid' þerof a hondreth talentis as he promysid' in his cry. Bod þe riche man, when he had þe sakett agayn, 4 wolde not pay þe salfay, and he said' þer was ij serpentis of gold' in þe sakett, & at þe pure man had with-drawn þe tone of pain. And þe pure man said' nay; so he complenyd' of þis pure man & þai war bothe broght afor þe knyng. And evur-ilk man held' 8 with þe riche man, & none with þe pure man. So þer was a philosophyr & he had grete petie of þis pure man, and sayd' vnto þe kyng in þis maner of wyse; "Sur kyng! It is mekust to trow vnto þis riche man, for he wold' not say at he loste ij serpentis of 12 gold' bod if he did so. And on þe toder partie, þis pure man at fand þis gude, and he had not bene a gude man and a trew, he mot hafe holdeñ all þis gude privalie, & nevur giffen it agayn. And þerfor cañ þe riche man & say vnto hym in þis maner of 16 wyse; 'This sakett and þis gold' is not pine, for þou says þou lost ij serpentynys & here-in is bod one,' & kepe þis styll in your handis & gar cry agayn in þe markett a sakett with ij serpentynys þerin." And when þis riche man hard' þis, at he sulde be þus betyn with 20 his awn staff, he grawntyd' vnto þe kyng at he said' þer was ij serpentynys in þe sackett when þer was bod one, becauce he wold' nott hafe gyffen þe pure man a hondreth talentis to safye, as he promysid' he sulde do. And when þe kyng hard' þis, he made 24 þe riche man to pay vnto þis pure man þis hundreth talenttis, as he promysid' he sulde doo.

Promittunt multi multa que non soluunt. *Supra de amicitia* <sup>1</sup>.

28 Promocio <sup>2</sup>. Promocionem in temporalibus impedit aliquando auaricia. *Supra de auaricia*, iij <sup>3</sup>.

DCLI.

Proprietas. Proprium non debet habere religiosus.

Cesarius tellis how som tyme in Pycardye, þer was ane abbay of 32 Ceustus ordur, þer was a lewid monk, and hym happend fast seke

<sup>1</sup> MS. amicitia.

<sup>2</sup> MS. promocio.

<sup>3</sup> MS. ij.

and lyke to dye. And he was shrevyn, and þaȝ þe sacrament was brought to hym and he was howseld; and when it was in his mouth he myght nowder chew it nor swelow it. Neuer-þe-les þe same day, a little befor, he had etyn a heȝ be his ane. So hym 4 happend sone for to dye, and when he was dead þer was foȝ with hym v soldi, not of clene syluer bod of coppur; and her-for it was demyd þat he myght not ressayfe his sacrament.

*Proprium aliquando est causa confusionis religioso.* 8

*Infra de simonia, i.*

## DCLII.

*Proprietarius in sterquilinio sepeliri debet.*

Saynt Gregor tellis how som tyme þer was a monk in ane abbay, and he was a leche, & he had a noder bruther, monke in þe same 12 place. So hym happynd faȝ seke, bowȝ to dye, & þer was foȝ emang his medecyns iij nobles of gold. And when Saynt Gregur saw þaim he made mekuȝ sorow what he sulde do here-in, in clensyng of hym þat was bowȝ to dye, and in exsample also 16 of þaim at warr olyfe. And herefor he commawndid at none of his brethyr bod his full bruther sulde speke with hym, nor gyff hym no wurd of comfurth, bod at his bruther sulde tell hym þat his brethir vggid with hym becauce he kepyd golde privalie 20 vnto hym selfe. And when he wiste þis he made mykyȝ sorow, and in þis sorow and wepyng he decesid. And when he was dead, Saynt Gregor commandid he sulde be beryd in a myddyng, and at þe money sulde be casteȝ oȝ hym, and at þai sulde say when þai 24 keste it; "*pecunia tua tecum sit in perditionem.*" þurgh þe whilk þing it sulde be bothe punyssment to hym þat dyed, & ferdfulnes to þaim þat lifid, at þe bitternes of dead mott do away his syȝ, and at þis penance done vnto hym mot flay þaim att war 28 oȝ lyfe. And þus it was done. So afterward þe monkis durste nevr prive to þer selfe kepe no maner of þing, and it war nevr so feble. And when xxx dayes war passyd he had compassion of þis monk, and garte say mes for hym xxx dayes. And when þis 32 war passid he apperid vnto his bruther german, & sayd vnto

hym; "Vnto now it was bod ill with me, bod now I thank God it is wele, ffor pis day I reseyvid my howsyll."

*Proprietarius monachus est excommunicandus*<sup>1</sup>.

<sup>4</sup> *Supra de absolutione, ij.*

*Proprietarius eciam post mortem absoluitur. Supra de absolutione, ij.*

*Propria voluntas est deserenda. Infra de voluntate, j.*

<sup>8</sup> *Propositum bonum debet impleri. Infra de voto et voluntate.*

#### DCLIII.

*Prosperitas est aliquando signum aduersitatis future.*

We rede in þe 'Legend of Saynt Ambros' how on a tyme  
<sup>12</sup> as Saynt Ambros went to Rome-ward and was herberd at a riche  
 man howse in a towne in Tussie, he emang oder carpyngis askid  
 hym of his astate. And he ansswerd agayn & sayd; "Sur,  
 my state was evur happie & glorious, ffor I hafe at will grete  
<sup>16</sup> riches, many *servandis*, many childer, & many cussyns, and all  
 pies I hafe evur had at my liste. And I had nevur none aduer-  
 sitie." And when Saynt Ambros hard pis, he had mekull mervell  
 & sayd vnto his felows; "Ryse, go we hyne, for God is not in pis  
<sup>20</sup> place; and perfor haste us hyne at þe vengeance of God tak  
 vs not here." So in þe mornyng þai<sup>2</sup> gatt þaim faste vp & wente  
 þer wayes; and when þai war passid a little, þai lukid behynd  
 þaim, and sodanly þe erth oppynd and swolud þis man & all  
<sup>24</sup> þat longid vnto hym, at þer was nothyng left aboue erde. And  
 when Saynt Ambros saw þis, he sayd vnto his felaschup; "Lo!  
 brethur, how mercyfull at God is! For He sparid þaim at He  
 sendis aduersitie & truble in þis world, & how felly He is grevud  
<sup>28</sup> vnto þaim at He sendis prosperite and no dissesse." And in witnes  
 here-of yit vnto þis day in þat<sup>3</sup> place þer is a passand depe  
 dyke<sup>4</sup>, callid þe riche man pitt of Tuscan<sup>5</sup>.

<sup>1</sup> MS. excominicanus.

<sup>2</sup> MS. þat.

<sup>3</sup> MS. þaen.

<sup>4</sup> MS. repeats, dyke.

<sup>5</sup> This Legend has two hands pointing to it, nota, written above them.



## DCLIV.

## Providencia dei infallibilis est.

We rede of þe kyng of Crete he was a semelie mañ, & he had a nygromancier in his courte at hight Estus. And pis kyng had a doghter, and pis Estus happend to gett hur *with* childe. And 4 when it was born, for tene pis kyng hur fadur garte caste it oute in þe wud emang wylde bestis. So *with-in* a while after hunters fand it in a cafe emang wyle bestis, & *per* it was nurisshid *with* hur mylk. And when it was broght home in a strayte gate whar 8 catell vsyd to com by, and when he saw þai wolde do it no skathe bod rather norysshid it, he commaundid at it sulde be casten vnto hundis þat long had bene kepyd fastyng, at þai mott destroy itt, & þai wold do it no skathe. & þan he garte 12 caste it emang swyne at þai mott devowr it; and *per* it was nurisshid on a sew papp. And when he saw þat, he garte caste it in-to þe occiañ; and when it was casten *per*, pis Estus, þe fadur *perof*, be his craft broght it vnto þe land agayn whikk; & *per* it was 16 nurisshid *with* a hynde. And fro thens furth it wexid so swyfte of fute at whare at evur þe hartys went it wold go *with* þaim. So at þe laste it was taken in a snare, & broght to þe kyng & gyffen hym to a present. And onone he knew it & had compassiõ *peroff*, & 20 garte name it & nurtur it; & þe name *per-of* was Avidus. And afterward he made it his successur. And pis kyng Avidus, as we rede, was furste þat evur garte tame oxen & lern þaim to draw; and he was furst þat evur fand pleugh, & he taght men to plew & 24 to saw whete & oþer cornys<sup>1</sup>.

Providet Deus suis in necessarijs. Supra Benedicti  
et de hospite, iij, et iiij.

## DCLV.

## Providencia in futurum est laudabilis.

28

Barlaam tellis how þat in a cetie beyond se þe cetysyns had suche a custom þat euerilk yere þai wolde chalange a strange

<sup>1</sup> A sidenote here has a small hand pointing to the words [Su]pra de [in]vencione aratri.

mañ, & chese hyñ vnto þer kyng þat knew nothyng of þe lawis  
 of þe cetie. And alway fro he war chosyñ he suld' hafe his com-  
 mandmentis fulfyllid' vnto þe yere end, & what at evur he bad be  
 4 sude be done. And when þat yere was gone, when hyñ thoght  
 he was in his moste sekurtie & his moste mirthe, sodanlie þe  
 cetyzens wolde rise vppon hyñ and wolde take from hyñ þe  
 kyngis crown & nakyn hyñ & harle hyñ purgh þe cetie, & send  
 8 hyñ in-to ane yle in þe se þer he sulde nowder hafe mete nor  
 clothe, bod at he sulde þer dye for longer & sorow. So on a tyme  
 þer was a mañ made kyng þat vnderstude þis custom & þis law at  
 þai hadd, and when he was made kyng he garte opyn þe kyngis  
 12 tresurie, and sent a grete cotype þeroff into þis yle. And when  
 his yere was done & he was sent into þis ile, he had habundance  
 enogh of riches at he had ordand for þe hys wisdom ewhyls  
 he liffid' as a kyng in þe cete.

16 *Prudencia necessaria est multis. Supra de cautela  
 et provisione.*

## DCLVI.

*Puer desponsauit ymaginem beate Marie Virginis.*

We rede in þe 'Mereclas of Our Ladye' how som tyme þer was  
 20 a felaship of childer þat vsid' to play at hand-ball befor a kurk;  
 and þer was one of þaim þat had on his hand a ryng whilk þat  
 a maydyn þat luffid' hyñ be fleshly luff had gyffen hyñ. And  
 he was ferde at he with his faste rynyng at þe ball sulde breke it,  
 24 and he went in-to þe kurk to gyff som bodie it to kepe to he had  
 laykid' hyñ. And when he come befor þe ymage of our Lady, he  
 stude mervelland and beheld hur fayrnes, & he set hyñ down on  
 his kne and deuotelie sayd afor hur his Ave Maria. And when  
 28 he had done he said' vnto hur; "Forsuth, Ladie, þou erte fayrer  
 þañ any oþer & mo' fayr þañ sho þat gaff me þis ryng, and þerfor  
 I forsake hur. I, fro hens furth, I will luff the, so at þou wyll luff  
 me agayn." And he profurd' þe ryng vnto þe ymage fynger, and  
 32 þe ymage put furth hur fynger strenght & he putt it on. And  
 þañ þe fynger closyd agayn vnto þe ymage as it was are. And

when he saw þis he had grete mervell þeroff & callid his felous & tolde þaim & lete þaim se itt. So afterward hym happend breke þis promys and was wed, and on þe furste nyght at he was wed our Ladie come & lay betwix hym & his wyfe, & putt furth 4 hur hand & lete hym se þe ryng on hur fynger, & reprovit hym þat he had broken his behest. So with þat he wakynd & grapyd after þe ymage<sup>1</sup> & fand hur not þer, & lay styll & trowed þat it had bene bod a fantasye. So afterward sho apperid vnto hym 8 & thretid hym att he was ferd for hur. And when he wakend on þe morn, at evyn privalie he forsuke his wyfe & all his gudis & went to wyldernes, and þer devotelie he servit our Ladie vnto his lylis ende. 12

## DCLVII.

Puer ex actibus suis *quandoque* declarat qualis sit  
futurus.

We rede in 'Cronicles' how on a tyme kyng Agibundus, kyng of Lombardie, soiornyð in Germanye, he fasted & walkid abowte, 16 & he fand casten in piscinam vij childer be a common womman for to sla þaim; and all þies þis same common womman had born. And when þis knyght saw þaim he had grete mervayle and put downd a spere-shafte vnto þaim. And one of þaim gat þe 20 shafte with his hand be þe end & helde it styll. And þe kyng had mervell here-of & pullid hym vp, & garte nuryssh hym and namyd hym Lawncelott<sup>2</sup>, þat is als much to say as he þat sal be a grete man in tyme to com. So afterward hym happend 24 to be of so grete nobylnes þat when þe kyng was dead þe Lombardis made hym þer kyng.

Puer in purgatorio punitur. Supra de blasfemia.

## DCLVIII.

Puer non debet eligi in prelatum vel presulem. 28

<sup>3</sup> Helinandus tellis how þat Adrianus þe emperour on a tyme wolde algatis make his son emperour in his life. And his princes

<sup>1</sup> MS. ymange.

<sup>2</sup> Harl. MS. Lamissionem. Arund. MS. Lancissionem.

<sup>3</sup> This Exemplum is corrupt and part has been omitted from the Latin versions.



440 658. *Youths not to bear Office.* 659. *Beauty disfigured.*

ansswerd hym agayn & sayd pat it longid not aloneli vnto pe  
blude to hafe rewle; bod rather vnto pe adlyngis & vnto the  
governance. And so his desyre contynued; and efterward he con-  
4 seyvid in his mynd pat childer sulde furste be broght vpp and  
excercysed in vertues, at pai mot be provid what gouernance pai  
wolde be off or pai war putt vnto any wurshup.

Puer a demone temptatur. *Supra de blasfemia.*

8 Puella debet abscondere suam pulcritudinem. *Supra*  
*de abscondere.*

Puella debet solícite custodiri. *Supra de filia.*

#### DCLIX.

12 Pulcritudo corporis debet abscondi ne alijs sit  
dampnosa.

Valerius tellis how *per* was a fayr yong man pat hight *Spurannus*,  
and he was so pratie & so destre at yong wommen wex evyn fond  
on hym, and he was ferd at pai or *per* fadurs shulde desyre hym  
16 to be maryd or to fall vnto syn. And he wowndid hym selfe  
his visage and his mouth to make hym disfygurd at pai sulde not  
desyre hym, and poght hym had lyffer be deformyd & liff in  
halynes, pañ daylie be a preparatyfe to oper folk luste & syn  
20 & wykkydnes.

Punicio. Puniuntur corizantes. *Supra de cori-*  
*zare.*

24 Puniuntur gulosi. *Supra de gula, vj, et de bene-*  
*diccione.*

Punitur quis *per* hec que peccauit. *Infra de*  
*religiosis, iij.*

28 Puniuntur peccatores diuersi diuersimode. *Supra*  
*et infra in locis suis.*

## DCLX.

Purgatorius. Purgatorij pene sunt diuerse.

Iacobus de Vetriaco tellis þat when̄ Saynt Marie of Oginiez prayed for a certayn sawle vppon̄ Saynt Petur day þe apostell, Saynt Petur aperid vnto hur and tolde hur þe paynys at it was in 4 & þe cawsis þeroff, and how at it was turment with huge hete becauce it luffid passynglie þis werlde & þe lustis þerof. And som tyme it was gretelie turment with a huge caldnes, becauce it was slaw to do gudenes, & neclegentlie governyd þe chylder & 8 þe howsholde<sup>1</sup>. And [som]tyme it was punysshid with hungre and threste, becauce it had grette dilectaciō in meat & drynk. And sum tyme it was gretelie punysshid with nakidnes, becauce it had in þe life grette delectatiō in costious clothyng, & to be passynglie 12 warm̄ happed.

Purgatorij pena mitigatur oratione. *Supra de oratione.*

Purgatorij pena soluitur missa. *Supra de pro- 16 prietario.*

## DCLXI.

Purgatorij pena modico tempore diu videtur durasse.

Iacobus de Vetriaco tellis how som tyme [*þer was*] a synner þat was correcte with a grette infirmytie, to so mykyll he prayed God 20 to feche hym̄ oute of þis werlde. And when̄ he had lang prayed so, ane aungeñ come vnto hym̄ and bad hym̄ chese whethur he wolde stonde ij dayes in purgatorie or he wolde suffre his sekenes ij yere. And he chose þe furste, and decesid, and his 24 saule went vnto purgatorie. So with-in ane houre after it was þer, þe angeñ apperid vnto hym̄, and he axkyd; “What ert þou?” þe angeñ ansswerd hym̄ agayn & sayd; “I am̄ þe aungeñ þat apperid vnto the when̄ þou was olyfe.” And he said; “Nay, þou erte none aungeñ, ffor aungells wyll not lye; and þou erte bod 28 a lyer, for þou tolde me þat I sulde be bod ij dayes in purgatorie,

<sup>1</sup> *A sidenote says, [n]ota bene, here.*

and I hafe stand *perin* many yeris." The aungeſt anſſwerd hym agayn & ſayd; "pou ſaſt vnderſtand at pou haſte not bene here nott fullie ane howr." And þa he prayed þe aungeſt to bryng 4 hym agayn vnto þis werlde; for hym had leuer *per* ſuffer any ſekenes at God wold ſend hym, þa he for to be *per* a noder howr agayn in payn." And ſo his ſawle was broght agayn vnto þe bodie, & mekelie he ſuffred ſekenes ij yere, and þa he deceſid.

8 *Purgatorium suum faciunt aliqui aliquando inter eos  
inter quos peccauerunt. Supra de abbate, viij.  
Purgatorius plus timetur a bonis quam a malis.  
Infra de timore, iiij.*

## DCLXII.

12 *Purgantur aliqui inter viuos.*

We rede in 'Legend Lombardica' how *per* was <sup>1</sup> certayn ffysshers in a towne of Saynt Thebottis<sup>2</sup>, and in harveſte when þai went on ffysshing, and in-ſtede of ffyssh þai drew in *per* nett a grete paneſſ 16 of yſe. And þai war moſ fayn þerof þa þai wuld hafe bene of ffyssh, ffor *per* bysshop had a grete ſurans in his fete, and þai laid þis yſe vnder-nethe his fete & he had a grete remedie of his ſekenes *per*bye. So vppone a day he harde oute of þis yſe þe 20 voyce of a man ſpeke & ſay dyvurs wurdis, and þe biſshop coniured it & aſkid it what it was, & it anſſwerd agayn & ſayd; "I am a certan ſaule þat is punyſſhid for my ſynnys in þis paneſſ of yſe, and I myght be delyverd and pou wolde ſay for me 24 xxx [*messis xl<sup>ti</sup>*]<sup>3</sup> dayes to-geddur." And he granttyd at he ſulde do ſo, & did. And when he had ſayd halfe þe meſſis & was bownd for to ſay þe toder halfe, ſodanlie be þe ſuggeſtion of þe devul, all his houſehold fel at were emangis *per* ſelfe, & ilkone of þaim 28 was in poynt to kyll oþer. And ſo þe biſshop was trublid here-with, & lefte his meſ-ſaying. And yit he fel vnto þaim agayn &

<sup>1</sup> MS. was a certayn ffysshers.

<sup>2</sup> Latin MSS. Theobaldus.

<sup>3</sup> Latin MSS. si quadraginta diebus  
continuis .xxx. missas diceres.



sayd̃ paim. And when he had sayd̃ ij partis of paim and was bownd to say mes, one of his meneya come vnto hym̃ & tolde hym̃ at per was a grete sege of meñ of armys layde abowte pe cetie; and herefor he put of his mess-saying pat day. And at pe iij 4 tyme, when he had sayd̃ all his messis bod<sup>1</sup> ane, per come a man vnto hym̃ when he was bownd vnto pe laste mes, & tolde hym̃ at per was a grete fyre in pe cetie. And pe bisshop ansswerd agayn & sayd̃; “And all pe cetie burn vp stowte & rowte, I sail not 8 ouerhypp nor lefe pis mes vndone.” And onone as pe mes was done, pis yse resoluyd̃ into watir, and pis fyre vanysshid̃ away and was nevur sene after.

*Pena purgatorij est acerba eciam si diuturna.*

12

## DCLXIII.

*Pusillanimitas quando<sup>2</sup> retrahit a bono.*

Cesarius tellis how per was som tyme a knyght pat made hym̃ monke of Ceustus ordur, to the intent at make a noder knyght at was his felaugh to do pe same. And pe toder knyght ansswerd 16 & sayde he wold gladel<sup>3</sup> entyr in-to pe ordur bod he was ferd for lyce. And pe toder ansswerd hym̃ agayn & sayd̃; “He is nowder wurthi nor noble knyght pat in pe bateill of pe devuill dredis nowder swerd nor spere, & is in pe bateill of Cryste ferde for a few 20 smale wormys. And perfor bewar at pies lies take not fro the the kyngdom of hevyn.” And with pis wurd pis knyght was confusid, & holilie and stronglie he tuke pe ordur and vtirly forsuke all pis world.

24

## DCLXIV.

*Quies mentis in omnibus est querenda.*

Saynt Ierom tellis of iij meñ pat luffd̃ passand wele to-gedur, & pai all iij went and made paim monkis. And one of paim chose

<sup>1</sup> After bod, iij, *erased.*<sup>2</sup> Latin MSS. *quandoque.*<sup>3</sup> MS. *goldely.*

to condycion to make paim att ane at was at debate, and þe secundu  
 chose hym to seryff paim at wer seke, and þe iij luffyd alway to be  
 solitarie and be hym selfe. And þe furste, when he had done  
 4 mykyll & mott not agre paim aif þat wer at discorde, he began to  
 wax irke, & come vnto þe toder & tolde hym, & fande at he  
 was irk also becauce he mott not seryff seke folk to plesans. And  
 þies ij war acordyd samen & come vnto þe thrid and tolde hym of  
 8 aif þer trubbles, and prayed hym at he wold tell paim what at  
 profettyd paim. And he went from paim a litell and put watir in  
 a coppe and sayd vnto paim<sup>1</sup>; "Behold in-to þe watir!" And it  
 was drovy, & so þai did & þai saw þer awn facis as þai had lukid  
 12 in a myrrour. And þan he said; "þus þai þat er emang many  
 men may not se þer awn synnys no moþ þan ye mot se your awn  
 shadus in þis watir when it was drovy; and when þai hafe bene  
 awhile in solatare place be þer ane, þan þai may se paim."

## DCLXV.

## 16 Quies corporis a demone aliquando impeditur.

We rede how on a tyme Abbott Isaac told in a collacion; 'Som  
 tyme þer was a moste holy fadur, and on a tyme as he went  
 be a cell of ane of his brethur,<sup>2</sup> he was war of his bruther dyngand  
 20 on a grete stone with a huge hammer, and ane standand by hym  
 lyke a man of Ynde, as he had prompyd hym vnto his wark.  
 And þis gude olde fadur had mervell of such ane illusion and  
 trowid it was bod a dissayte. And he come vnto þe cell and  
 24 haylsyd his bruther, & sayd; "What wark is þis at þou wyrkis?"  
 And he ansswerd agayn & sayd; "Fadur, we hafe laburd agayn  
 a harde stone, an vnnethis we may any thyng breke it." And þis  
 olde man ansswerd hym agayn & sayd; "þou says wele, we hafe  
 28 laburd, for þou was not be pine one; anoder was with the at þou  
 saw nott, þat stude evur and prompyd the to wurk besylie."

<sup>1</sup> Latin MSS. "Intendite in aquam,"  
*et turbulenta erat. Post modicum*  
*iterum dixit; "Attendite quam*  
*limpida facta est aqua."* Cumque

intenderent in aquam viderunt uultos  
 suos.

<sup>2</sup> MS. *inserts, and, before he.*

DCLXVI.

*Quies corporis appetenda est a sanctis.*

Heraclides tellis & says of hym̄ selfe ; When variable thoghtis  
hase trublid me & bydden me go furth of my cell, and I had  
nothyng to do, I compleynd vnto Antoñ of Antioceñ oppoñ pis 4  
hevynes. And he ansswerd me & sayde ; “ When pies thoghtys  
commys vppoñ þe, ansswer þaim agayñ & say, ‘ ffor Cristis sake  
I kepe pies wallis and wiñ do, þuf I doo no noder thyng els.’ ”

DCLXVII.

*Quietem corporis et mentis nititur demon eciam 8*  
*visibiliter impedire.*

Saynt Gregoř tellis ; “ som tyme þer was a mañ þat hight Martyñ,  
and he led a solitarie lyfe. And þe devuñ had dispite here-att, &  
in lyknes of a *serpent* he laburd & keste for to lett hym̄. And pis 12  
serpent oñ a tyme be hym̄ selfe come into þe cafe whař pis Martyñ  
led his lyfe in wyldernes, and when he was alone in his prayers,  
sho stude vp ryght befor hym̄, and when he wold lay hym̄ down,  
sho wolde lay hur down. And oñ a tyme pis holy mañ putt furst 16  
his hand & syne his fute nakid vnto hur, & sayd ; ‘ And þou hase  
lese for to smyte me, I sañ not lett the.’ And when þai had vsid  
pis iij yere samen, at þe laste pis fals enmy, þe devuñ, was ouer-  
commen with his mekenes & vanysshid away from hym̄.” 20

*Rana. Ranam peperit Nero imperator arte medi-*  
*corum. Supra de crudelitate, ij.*

DCLXVIII.

*Rapina omnis fugienda est et maxime a principe vel 24*  
*prelato.*

Seutoniuz tellis how oñ a tyme, when he had exhortid Tyberius  
Cesar þat he sulde eke þe tributis of his regions, the emperour  
ansswerd agayñ & sayd ; “ Nay, ffor it longis vnto a gude hurd to  
clypp his shepe, & not añ at ons for to worow itt.” 28



## DCLXIX.

## Raptor oratione restituere compellitur.

Saynt Gregor<sup>e</sup> tellis how oñ a tyme a company of Gothomys<sup>1</sup> mett Libertinus, a gude holy mañ, rydand oñ his hors, and pai threw  
 4 hym of his hors & tuke it from hym. And when pai had taken it from hym, he profurd paim his whipp, & sayde; "Take pis with you at ye may gar þe hors ga with." And pai tuke it and went per wayse. And als sone as pai war gone he fell vnto his prayers,  
 8 and it happend at pai mott go no ferrer, nor with per spurris gar per hors go furth. So pai vmthoght paim at pai had done wrang vnto pis holy mañ, and pai turnyd agayn & restorid hym of his hors. And pañ pai went per wayes, and nothyng lettyd paim<sup>2</sup>.

12 Rapine antecessorum debent restitui. Supra de ecclesia.

Rapine possunt adaptari ea que dicuntur supra de fure.

## DCLXX.

16 Raptus spiritualis. Rapitur aliquando anima extra se.

Iacobus de Vetriaco says; "I saw som tyme devote wommen, þat was so hugelie ravissid with thought of holy liffyng, þat of  
 20 all þe day per was no witt in paim vnto none oute-ward thyng bod was evyn as pai had bene oñ slepe. And pai myght not be wakynd with no maner of cryng, nor pai myght fele nothyng sore and pai had bene nevur so prykkid." And he says he saw a noder  
 24 womman nerehand of xxx<sup>ti</sup> yere old, and sho was kepyd with so grete luff be hur spowse in þe clostre, at sho mot be no ways go furth peroff. And neuer so many men had drawen hur be þe hand, ffor oft tymys sho was enforcid to be drawen oute, bod it was  
 28 in vayn bod if pai wuld hafe rugid hur in sonder. Also he says þat he had sene a noder womman þat som tyme xx<sup>ti</sup> sythes oñ þe day was besyde hur selfe, whilk þat in his presence opon a day was

<sup>1</sup> Arund. MS. *exercitus Gothorum.*

<sup>2</sup> Tales DCLXVIII and DCLXIX marked, Nota, in the margin.

vij sithes ravysshid! And in what state som̄ evur sho was ravissid̄ sho abade in þat astate vnto sho was turnyd̄ owte of hur ravisshyng. And hur handis hang vp̄ in þe ayre vnmouable after þe disposicioṇ at sho was ravissid̄ in, at sho was garte shew a bodely ioying. *et c<sup>o</sup>.* 4

Rebellio. *Rebellis punitur. Infra de religione, ij.*

Reciduum. *Reciduum nocet. Supra de heretico, ij.*

Recognicio. *Recognoscere debemus beneficia nobis impensa. Supra de beneficio, i.* 8

Recreacio *interdum* utilis est religiosis. *Supra Johannis Euangeliste.*

## DCLXXI.

*Recreacio eciam moderata omnibus est necessaria.*

Valerius tellis þat when̄ Socrates þe wyse clerke wexid̄ alde and 12 taght his scolers, he wold̄ not alway bynd þaim in at lernyng, bod som tyme to avanyssh away *per* labur he wolde suffer þaim to have recreacioṇ, to cauce þaim to be more dyligent & craftie in *per* lernyng afterward, at þai sulde not be yrke of *per* labur. And 16 herefor þis wise philosophur, Socrates, [*usyd*] for to lope oṇ a rede betwix his leggis, as barnys rydys, and ryde with þaim as þai do to make þaim sporte.

Redempcio nulla est in inferno. *Supra de inferno, iiij.* 20

Reddicio. *Reddit deus centuplum. Supra de elemosina xiiij, et de decimis.*

Reddunt aliqui malum *pro* bono. *Infra de serpente.*

## DCLXXII.

*Regina quanto dignior tanto magis castitatem suam 24  
servare debet.*

We rede in þe 'Meracles of our Ladie,' how som tyme in Rome *per* was ane emperour þat had a fayr wyfe & a chaste. So<sup>1</sup> oṇ a

<sup>1</sup> MS. som̄.

tyme þis emperour sulde travell furth oute of contre fro his empyre  
 vnto other grete regions, and he putt a bruther þat he had, & also  
 all his empyre, vnto gouernans of his whene. And when he was  
 4 gone, his bruther wexid<sup>d</sup> fond<sup>d</sup> of þe whene, & at þe laste he oppynd<sup>d</sup>  
 his harte vnto hur, & sho forsuke hym vttirly and wolde not  
 graunte vnto hym; notwithstanding he wolde not lese, bod laburd<sup>d</sup>  
 hur daylie þerin. So at þe laste when sho saw he wolde not lese,  
 8 sho sparrid<sup>d</sup> hym in a towr horn faste, and gouernyd<sup>d</sup> þe empyre  
 peasfullie. And when v yere was passid<sup>d</sup> þis emperour come home,  
 & be lese of þe empyre his bruther was lattyn furthe of þe towr  
 & come vnto þe emperour and accusyd<sup>d</sup> þe emprice hugelie vnto  
 12 hym, & sayd<sup>d</sup> þat sho was ane oppyn fornycatur nerehand<sup>d</sup> with  
 evur-ilk man. And becauce he wolde not consent vnto hur to ly  
 by hur, þerfor sho sparrid<sup>d</sup> hym faste in a towr, & herefor he said<sup>d</sup>  
 he was lene and ill hewid<sup>d</sup>. And þis emperour gaff our redelie  
 16 truste vnto hym, & take a grete sorow in his harte, to so mykell<sup>d</sup>  
 at he fell down in swownyng & lay a grete while. So when  
 he come vnto his spyrittis agayn he went furth, and þe whene  
 mett hym & wolde hafe kissid<sup>d</sup> hym, & he wolde not bod gaff hur  
 20 a grete strake, & felde hur vnto þe erth. And he commaundid<sup>d</sup>  
 ij of his men to take hur & hafe hur vnto þe wudd & smyte of hur  
 heade. And þai take hur & had hur furth as he bad. & when þai  
 come þer þai sulde hafe smyten of hur head, þai wolde bothe hafe  
 24 ligen by hur. And sho putt þaim by and cryed & made a grete  
 noyse. And þer happend com by a wurthi man, & many men  
 with hym, and harde hur cry & rade to hur & slew þis har-  
 lottis at was with hur, & take hur<sup>1</sup> home with hym & betaght  
 28 hur vnto his wyfe. And sho made hur nuress of a little yong son  
 at sho hadd. So þis wurthi man had a bruder was a knyght,  
 & he wexid so fond<sup>d</sup> on hur at he wiste neuer what he might doo,  
 & oft wolde hafe had at do with hur; and evur sho putt hym bye.  
 32 So on a nyght, as sho was on slepe in hur bed & þis yong bab by  
 hur, he come privalie with a knyfe & cutt þe barn throte in  
 sonder, & put nemelie þe knyfe in hur hand and sho of slepe; &  
 so he lese hur and went his wayes. So sho felde warm blude

<sup>1</sup> MS. hym.



rynd aboute hyr in þe bed, & wakend *per-with*. And when sho  
 saw how it was sho cryed; at þe lorde & þe ladie and all þe hows-  
 hold hard. So þai come vnto hur at luke what hur aylið; and  
 fande þe barn dead. And þe howshold menyed wold hafe slaynd 4  
 hur, bod þe lorde and þe ladie wolde not latt þaim. So þe lord  
 commandid at sho sulde be delyverd vnto shipmen, & at þai sulde  
 hafe hur in-to a far contrey. And so sho was delyverd vnto ship-  
 men & broght vnto þe ship. And onone þai wolde hafe ligen by 8  
 hur, and in no wyse sho wolde consent vnto þaim, and herefore þai  
 wolde hafe drownyd hur. Bod þugh grace of God *per* cownceit  
 changid, and þai sett hur vppon a hy skar in þe see. And *per*  
 our Ladie Saynt Marie apperid vnto hur & comfurthid hur, and 12  
 bad hur take ane erbe þat was vnder hur head *per* sho lay & kepe  
 it, & *with* þat sho sulde heale all þaim þat war lepre whar-so-m-  
 evur sho come. And sho was *per* many day & had no meat bod  
 herbys & gress. So on a tyme *per* come shipp-men by þe land, 16  
 and sho cryed vnto þaim and þai had petie on hur, and tuke hur  
 in-to *per* ship & had hur vnto a haven-town; and onone *per* befor  
 þaim all sho helid a lepre man. And in þe mene while þis  
 unhappie man þat had slaynd his bruther barn þat sho kepid, was 20  
 sodanlie fallen lepre, and sho was broght vnto hym & no bodie  
 knew hur of all þe howshold. So þe lord prayed hur to hele  
 his bruther, and sho ansswerd agayn & sayd sho myght nott bod  
 if he in *presence* of þe lorde & þe ladie & oþer viij persons shrafe 24  
 hym clene of all his synns. And so he did, bod þat syn at he did  
 anence hur, he wolde not shryfe hym *perof*, and evur sho sayd he  
 was not full shrevyn. So he gatt assurans of his bruthir, &  
 knowleged all his syn how he had done. And sho ansswerd agayn 28  
 & sayd; "I am þat same womman." And *per* sho helid hym.  
 And þe lorde wolde hafe garte hur wed hym and sho wolde not, bod  
 went hur way; & evur whar any was lepre sho helid þaim. So at  
 þe laste hur happend to com to Rome, and *per* sho fand þe 32  
 emperour hur husband bruther, at had done so vnto hur, lepre.  
 And sho was fechid to hele hym, & sho wolde not bod if he con-  
 fessid hym oppynlie of all þe synns at evur he had done befor all  
 men; and so he did & telde opynlie how he had done vnto hur, & 36

how þe emperour had garte sla hur. And all þe peple þat was  
*per* & harde made sorow for los of so gude a ladie. So at þe laste  
 sho lete þaim witt at it was sho, & helid in þe cetie all þat evur  
 4 was lepur. And be þat tyme þe emperour was dead, and þe pope  
 sent vnto hur; & becauce þat in hur tribulacion sho had made a  
 vow of chastite, he made hur to take one abbet of religioñ. And  
 þus sho endid hur lyfe in clene liffyng. *et c<sup>o</sup>.*

8 *Regina semper honestatem suam debet tenere.*  
*Supra de muliere, xvi.*

## DCLXXIII.

*Religiosus non debet se de secularibus intromittere.*

Iacobus de Vetriaco tellis how som tyme *per* was a knyght þat  
 12 lefte all his possessions & his wurshuppis and his welefaris, and  
 made hym a monk. And þe abbot saw at he was a wyse man and  
 sent hym vnto þe markett to sell assis of þe abbay at was olde, &  
 at he sulde by yong; þuff all he war displesid *per-with*, neuer-þe-  
 16 les he went, and wolde not breke his obediens. And when men  
 axkid hym if þe assis wer gude & yong, he ansswerd euer agayn  
 & sayd; "Trow ye at our abbay is fallen vnto suche pouertie  
 at we sulde sell our gude assis & our profetable?" So one come &  
 20 axkid hym whi *per* taylis wer so pylde, and no hare lefte on þaim.  
 He ansswerd agayn & sayd; "Becauce þai fall oft sythis vnder *per*  
 lade & we lifte þaim euer vp be þe tayllis, and þat is cauce *per*  
 tayllis er bare." And þus he wolde nott layn þe treuth. So hym  
 24 happend self none of þaim, and come home vnto his cloystur.  
 A noder lewid monke at was *with* hym at þe markett accusyd  
 hym evyn opynlie in *per* chapiter hows; and þe abbott dysplyd  
 hym as it had bene for a grete truspas. And he ansswerd vnto þe  
 28 abbott agayn & sayd; "I lefte many assis & mekuff *oper* gude  
 thyng in þe werlde, and I come hedur to seryff God & becauce  
 I sulde nott lye, bod at I sulde safe my saule." And þus fro thens  
 furth he was nevur sent oute forwarde.

32 *Religiosus mentiri non debet.* *Supra de mendacio, ij.*

Religiosus aduocatus esse non debet. Supra de mendacio, ij.

## DCLXXIV.

Religiosus non debet excedere in potu.

Petrus Clunacensis<sup>1</sup> tellis how som tyme per was ane holie mañ, 4  
and as he lay in his prayers on Gude Fryday, he was ravissid<sup>h</sup> his  
spyrid<sup>h</sup> fro his body vnto Pasch day. And when he come vnto hym  
selfe, he tolde how pat he saw a religious mañ of grete penance  
swolud<sup>h</sup> of þe devull in drynk pat he was wunte to vse excesly. 8  
And þañ he was drawen vnto his dome, and had noght Saynt  
Nicholas bene, he had bene dampned<sup>h</sup>; bod Saynt Nicholas at  
he vsid<sup>h</sup> to seryff deuotelie helpid<sup>h</sup> hym. & so he was nott dampnyd,  
bod demyd<sup>h</sup> vnto þe payns of purgatorie. 12

Religionis ingressus causat aliquando consideracio  
penarum inferni, periculorum mundi, penarum  
purgatorij, proprie complexionis. Supra de  
conuersione. 16

Religionis status securior est seculari. Infra de  
relinquere.

Religiosus in habitu suo debet mori. Supra de  
monacho, ij. 20

Religiosus non debet pompose incedere. Supra de  
monacho, iiij.

Religiosus proprietarius non potest communicare<sup>2</sup>.  
Supra de proprietate, i. 24

Religiosus proprietarius in sterquilinio sepelitur.  
Supra de proprietate, ij.

Religionis ingressus eciam infirmitatem corporalem  
sanat. Infra de voto, ij. 28

Religiosus humilem habitum debet habere. Supra  
de abbate, x.

<sup>1</sup> MS. Clymacensis.<sup>2</sup> MS. communicare.



## DCLXXV.

Religiosus inobediens aliquando *eciam* a deo  
uisibiliter <sup>1</sup> punitur.

Cesarius tellis how som tyme *per* was ane abbot & he had  
4 a seke monke. And he saw pat it was necessarie to hym to eate  
fless̄h, & he commaundid̄ hym pat he sulde eate fless̄h; and he  
was passand̄ swaymos & wold̄ nott. And for als mekuff as God  
wolde shew pat obediens war better pañ meat or drynk, pis  
8 inobedient monke onone turnyd̄ into a wudenes, and rañ wude  
into þe felde. And *per* he fand̄ a dead̄ dogg & aī þe fless̄h  
oñ hym stynkid̄, and he fell to and ete of hym gredelie. And þus  
becauce he truspasid̄ in fless̄h & wolde not eatt fless̄h wheñ his  
12 abbott bad hym, *perfor* he was punyssid̄ in fless̄h-etyng, *et c<sup>o</sup>*,  
for his inobedyance.

Religiosus non debet carnaliter affici ad amicos.  
*Supra* de affectu <sup>2</sup>, ij.

16 Religiosos temptat demon. *Supra* de demone in  
pluribus locis.

## DCLXXVI.

Religiosus potest bellare sine armis in spe diuini  
auxilii defendendo ius suum quod aliter habere  
20 non posset, quod magis est non bellare quam  
bellare.

Petrus Damianus tellis how pat in þe parties of Frawnce *per*  
was in a place a <sup>3</sup> grete debate betwix ane abbott & a myghtie  
24 seculer mañ for a possession̄ of a lyfelod̄, so pat wheñ pai had  
lang strevyn̄, ffavorers oñ bothe parties arayid̄ paim evyñ vnto  
bateñ. And þis myghti mañ come in-to þe felde with a grete  
company of armyd meñ with hym, & bownd hym to feght. And  
28 þis abbott, aī þat come with hym to feght, he commandid̄ paim

<sup>1</sup> MS. inuisibiliter.

<sup>2</sup> MS. aspectu.

<sup>3</sup> MS. repeats, a.

stand oparte & latt hym & his monkis alone, and he sett aff his monkis on hors, & made paim cover per hedis with paire cowlis. And in pis maner of armur he come vnto pe place per pai sulde feght; and onone his enmys, when pai saw hym, wer strekynd 4 with suche ane vgsomnes at onone pai lightid of per horsis, & keste away fro paim per armor & per wapyns and fell down mekelie vnto pe erde, & axkid hym forgyfnes and nevr after made chalange vnto pis possession agayn. 8

## DCLXXVII.

*Religiosi non debent statum secularium contempnere.*

Saynt Ierom tellis of one pat hight Paphencius, whilk pat when he had long tyme vsyd aungeſt lyfe, he made his prayer vnto almightie God at he wold shew hym to whilk saynt of hevynd he 12 sulde be like in blis. And it was shewid hym at he sulde be lyke vnto one Simphoniacus pat dwelte in pe next strete. And he went onone vnto hym and axkid hym of his reule & his *gouernans*. And he tolde hym at he had vsid to be emang thevis & knew no 16 gude dede, nor neuer did none, safeyng onelie at he gatt a damyseſt fro his felows, at pai had taken & defowlid, & savid hir honesti at pai lay not by hur. And he tolde hym also how he gaff vnto ane honeste womman in wyldrenes, goand wyſt, 20 iij c penys to rawnson hur husband & hur childer pat lay in sore prison. And pan pis Paphencius tolde hym hys vision and had hym with hym vnto wyldrenes, and with-in a little while after he dyed, and he saw his saule had vnto hevynd. A nodir tyme pe same 24 was shewid hym of pe primat of pe cetie, pat was wed xxxti yere & evur kepuſt hym in chastitie from his wyfe, and he saw his sawle also had vnto hevynd. And the thrid tyme it was shewid hym pe same of a merchand. And pan when he sulde dye and 28 prestis come vnto hym, he said vnto paim; “No man, nowder thefe nor merchand, sulde be despysid, for emang peple of evur-ilk degre is God plesud with som sawlis.” And he tolde paim in ordur aff pat is aforid saide, and pan he passid vnto God. 32

*Religiosus non debet discurrere. Supra de affectu.*

Religiosi<sup>1</sup> attente mulieres aspicere non debent.  
*Supra de muliere, viij.*

## DCLXXVIII.

Relinquere. Relinquendi sunt parentes a viris  
 4 perfectis.

Abbot Abraham on a tyme tolde in his 'Collasion,' how som  
 tyme per come a yong man vnto Saynt Antoñ pe abbott, and  
 reprov'd pe life of ancharis and said at pai war of more perfeccioñ  
 8 pat bade at hame with per fadurs & per moders, & ordand for  
 paim aff ping att paim mysterd and wroght beselie daylie, pañ pai  
 war at went into wyldernes and <sup>2</sup> abstenyð paim fro daylie laburyng,  
 and gaff paim vnto nothyng bod vnto redyng and prayer. And  
 12 Saynt Antoñ ansswerd hym & said; "Soñ, pou at duse þus,  
 whethur was pou not hevie when þi fadur and þi moder happend  
 any cace of aduersitie? And also was pou not ioyfull when pai  
 war in prosperite?" And he ansswerd agayn & said yis. And  
 16 pañ pis abbott sayd vnto hym; "þou sail vnderstond pat in pe  
 werld pat is for to com þou sal be demyd for to be in per companye,  
 in whase company in pis lyfe pou was conuersand, owder in  
 wyynyng or in los, in ioy or in sorow. And perfor þus aff we hafe  
 20 bothe ffadurs & moders, yitt vs hase levur lefe paim & liff in  
 wyldrenes & per take syke fude as God sendis vs, pañ for to  
 be in pe warlde & be sekur of fyndyng of our fadurs & moders."

Relinquentes omnia propter deum deus remunerat.  
 24 *Supra de peregrino, iij.*

## DCLXXIX.

*Reliquie sanctorum sunt honorande.*

Cesarius tellis how pat som tyme in ane abbay of pe Ceustus  
 ordur per was ij bodis of pe xj mł virginys, and in a were tyme  
 28 pai<sup>3</sup> war sett aboue a vowte in pe kurk, & per pai stude long

<sup>1</sup> MS. religiose.<sup>2</sup> MS. repeats, and.<sup>3</sup> MS. per.



& was forgetten. So on a tyme at mydnyght pai made sike a dusshyng in þe cace at pai lay in, att all hard in þe quere, and þus pai did on þe nyght ij or iij [*sythis*], vnto so mekuil at þe sacristanes said at pai durste not lygg in þe kurk. And for all þis 4 þer was no wurshup done vnto þaim, bod all way pai war nothyng lukid after. So on a nyght in matyn tyme, when all þe covent was in þe where, pai all saw befor þe altar ij fayr virgyns in maydyn clothyng, inclynand þaim, & when pai had done, went 8 furth of þe kurk at a dure at evur befor was wunte to be sparrid. So onone <sup>1</sup> þe monkis went vnto þe cace at pies ij virgynys lay in, & oppynd it, & þer was nothyng þerin. And pai had grete mervell hereof, & sent vnto Colayn, and þer þe same bodis was fon in 12 þe same placis þer pai lay when pai war furste giffen vnto þe sayd abbay. *et c<sup>o</sup>.*

Remigij Remensis. *Supra de familiaritate, ij.*

DCLXXX.

Remissio. Remissionis peccatorum ostendit deus 16  
aliquando signum aliquod.

Petrus Damianus tellis of one þat hight Arnulphus, þat was fadur of kyng Pypyn, and grawnsur vnto great Charlis þat was duke of Lothoringia. So on a tyme sodonlie he lefte his wyfe 20 and his childe, and went into wyldernes. And on a tyme as he went ouer a grete bryg þat was ow a depe watir, when he was at þe myddest of þe brygg þer þe watyr was depeste, þer he keste in his ryng with þis condicion, & sayd; "When I hafe þis ryng 24 agayn, þan with-uten doute I sall truste at my synys is forgyffen me, and at I am fullie asoylid of þaim." And þer he abade in wyldernes many day in gude life. And in þe mene while dyed þe bisshopp of Methensis, and he was chosyn vnto bisshopp. And he 28 abstenyd hym fro etyng of flessch. So on a tyme þer was a ffyssch broght hym to a present, and he garte oppyn itt befor hym and fand hys ryng in þe cudpoke þeroff, & onone as he saw it he kend it. And it was ij day iorney fro þat bryg at he keste it dow[n] 32

<sup>1</sup> MS. on one.

att, vnto þat place þer þe fissh was taken at it was foñ in þe bely off.

Remuneracio. Remunerat deus dantes aliquid per  
4 se. *Supra de elemosina, i, ij, et iij.*

## DCLXXXI.

Remunerat deus aliqua bona a peccatoribus facta.

Cesarius tellis how som tyme þer was a knyght þat was a grete robber and a thefe, and be commandmend of Emperour Frederyke  
8 he was taken & honged. And vpon þe iij day after he was hanged, a noder knyght come rydand þe þe galows, and when he saw hym hyng þer he sayd vnto his mañ; "O God! it was mekulþ petie at þis fayr mañ was hanged!" And his mañ  
12 ansswerd hym agayn & sayd; "Sur, þis was a noble knyght & your nere cussyñ." So þis knyght & his mañ come ner, and thought to take hym down & beryy hym; and as he hang he spakk vnto þaim & sayd; "Take me down, ffor I lyff yitt." And when  
16 þai had tane hym down he sayd vnto þaim; "Thuff all I was a synner, yit I did a litle serves vnto almyghtie God, for þe whilk He had mercie on me; ffor I vsid euere day to say iij pater noster, & iij ave maria, in wurshup of þe holie trynytie, & v pater noster  
20 & v ave maria in wurshup of þe v wowndis of our Lorde, and a pater noster in wurshup of þe aungeñ at I am betaght too, and also one vnto þe sacrament þat is daylie sacred purgh all þis werlde, besekyng daylie almighti God, at I myght be wurthi  
24 to reseyfe þe sacrament er I dyed. And þat God hase grawntid me of His mercie, and perfor I pray you call vnto me a preste." And when þe preste come he shrafe hym, and þañ he was howsled. And onone as þis was done he yelde vp his gaste, and þai take  
28 and berid hym<sup>1</sup>.

Remunerat Deus peregrinos. *Supra de peregrino, iij.*  
Restitutio. Restituere nolens ablata punitur. *Supra de apostatis.*

<sup>1</sup> *This tale is marked Nota [be]ne.*

Restitui debent forisfacta antecessorum. *Supra de ecclesia, ij.*

Restituere nolunt mali filij *pro parentibus eciam* post mortem eos monentibus. *Supra de morte, xvij*<sup>1</sup>. 4

Restitucio valet vsurarijs. *Infra de testamento, I*<sup>o</sup>.

Restituere nolentibus negatur sepultura. *Infra de sepultura*<sup>2</sup>, *iiij, et iv*<sup>3</sup>.

Restituere tenentur<sup>4</sup> executores *pro testatoribus*.<sup>8</sup>

*Supra in pluribus locis, et infra de reuiuiscere, de sacerdote et de sacramento.*

## DCLXXXII.

Reuerencia. Reuereri *et honorari debent* [*se mutuo*]<sup>5</sup>  
homines eiusdem status. 12

Valerius tellis how þat in þe tyme þat þe vij sagis florisshid' at Athenis, it happend' in þe region' of Niclase<sup>6</sup> at a mañ boght of þe ffysshers a draght *with þer nett*, & at þat draght þai þaim happend draw a grete burde all of golde of a grete weght. And so þai fell 16 at varyans for þis burde, þe fisshers & þai þat boght þe draght, for þai sayd' þai solde hym noght bod ffissh, & he said' he boght what at fortun wolde send hym. So þai had it vnto þe cetie, and broght it befor Appollo, & made þer prayers vnto hym to send 20 þaim som taken to whame þis burde sulde be demyd'. And he ansswerd' þaim & bad þaim giff it vnto hym þat was þe wyseste in all þe cetie. And so þai gaff it vnto one þat hight Talentus Millesius, þat emang þe vij sagis was moste noble, and he sent it 24 vnto Byantes Priemo. And he wolde none peroff bod gaff it vnto a noder, and so it went þurgh þaim all vnto it come at þe laste. And he gaff a iudgement at it sulde be halowid' in wurshup of Appollo & gyffen vnto hym, and so it was. 28

<sup>1</sup> MS. xvj.<sup>2</sup> MS. sepultura.<sup>3</sup> MS. v.<sup>4</sup> MS. tenend.<sup>5</sup> From the Latin MS.<sup>6</sup> MS. repeats, it happened, here.



DCLXXXIII.

Reuiuiscere vel resurgere. Reuiuiscit aliquando  
homo ex gratia spirituali.

Saynt Gregur tellis how *per* was som tyme in Rome a noble  
4 cetysyn pat hight Romanus<sup>1</sup>, and hym happend for to dye at  
Constantynople. & on þe morn when þai wold hafe opynd hym &  
sesond hym with spycis at he myght hafe bene curid<sup>2</sup>, he rase vpp  
& was whikk. And he tolde þaim mekuß ping at he had sene  
8 in heil, and at he neuer trowid befor, & he tolde also þat þe juge  
at he was broght befor, þat he callid hym noght Romanus<sup>3</sup>, bod  
Romanus Ferarius pat was nere-hand hym. And þus he þat ans  
was dead was on lyfe agayn & lifid many yeris.

<sup>12</sup> Rex aliquando gloriatur in vestibus. Supra de  
augurio et de ornatu.

Rex humiliter se habet ad subditos. Supra de  
iudicio vltimo.

<sup>16</sup> Rex malus a deo deponitur. Supra de hospitalitate,  
vi<sup>4</sup>.

Rex sapiens. Supra de prudencia et providencia.

DCLXXXIV.

<sup>20</sup> Risus. Ridere non debent habentes oculum ad  
iudicium vltimum.

We rede in 'Vitis Patrum,' how on a tyme ane olde man  
saw a yong man lagh, & he said vnto hym; "Soñ, how may þou  
fynd in þi herte to lagh? Moñ not þou & I & we all befor bothe  
<sup>24</sup> hevyñ and erth gyf a rekyning of all our lyfe? And perfor  
me mervels," he said; "at þow may fynde in þi herte to lagh."

<sup>1</sup> Latin, civis romanus, Stephanus  
nomine.

<sup>2</sup> MS. carid.

<sup>3</sup> Harl. MS. non petierat, 'huncStephanum,' sed, 'Stephanum Ferarium,'

mortuus est. Arund. MS. sed 'Stephanum Ferrarium,' qui erat iuxta eum, quo dicto, ille Stephanus mortuus est.

<sup>4</sup> MS. iiii.

## DCLXXXV.

*Ridere non debent aduertentes pericula mundi.*

We rede in 'Libro de Dono Timoris' how som tyme *per* was a kyng, and if he made nevur so great a feste, he wolde neuer lagh. So a frend of his reprovīd hym *perfor*, & askīd hym whi he did so, 4 and he ansswerd fenandlie. So after-ward he ordand a chayre with rotyñ fete, and he garte sett it abowñ a hate burnyng oven, and abowñ it he gart hyng a swerd with a wayke threde. And þis done, he garte se t hym *perin* þat reprovīd hym for he wolde 8 not lagh, & he garte sett aboute hym iiij meñ with iiij drawen swerdis. And he garte bryng befor hym all maner of delicious metis & drynkis, & all oþer thyngis þat sulde make hym merie. So þan þe kyng come in and stirrīd hym to lagh, and he ansswerd 12 agayñ & said; "I may not lagh when I se pies perels þat er aboute me." Than þe kyng ansswerd hym agayñ & said; "Than vñthynk þe how mot I lagh when *per* er grete festis made afore me, þat seis behynd me þe bitternes of my syn? And befor me 16 I se ane vñcertantie of þat at is for to com, and on my lefte hand I see vexacions of present aduersities, and on my right hand I se noyes þat commys after prosperities. And all pies I se as sharþ swerdis of þe sentans of allmyghti God. And I se dead hyng 20 abowñ, whame I wate nevur what howr wiñ stryke me, and vnder nethe me I se þe pitt of heñ at I am ferd at fall into, & with-in me I se myne awñ freletie. And emang all pies I am sett in a frele seatt, oute of þe whilk I am ferde daylie to fall. And 24 *perfor* hafe þou no mervell if I may not fynd in my harte to lagh."

Rosa. Rose habentur tempore hyemali. Supra de martirio.

Rusticus delicijs nescit vti. Supra de delicijs, ij et iiij. 28  
Rustico falsum denarium offerenti, idem ei pro comunione exhibetur. Supra de oblacione.

## DCLXXXVI.

*Sacerdos debet frequenter pro mortuis celebrare.*

Petrus Clunacensis<sup>1</sup> tellis how *per* was som tyme a bisshopp  
 þat suspent a certæn preste in his dioces becauce he sang euerilk  
 4 day for all crysten sawlis. So on a tyme afterward, as þis bisshopp  
 walkid be his one in a kurk-garth, hym þoght at all þe dead folk  
 at lay in þat kurk-garthe rase agayns hym, ilkone *with* a spade  
 in *per* hand. And þai thrett hym & said; “Beholde! þis is  
 8 þe bisshopp þat tuke fro vs our preste & suspend hym, at he may  
 not say mes for vs. And *perfor* certanlie, bod if he amend it vnto  
 vs, he sail dye.” And *with* þat he was so flayed he was like  
 hafe dyed, & fell in a swownd<sup>2</sup>. And when he come vnto hym  
 12 selfe agayn, he garte send *after* þe preste and asoylid hym, & bad  
 hym syng on for al crysten sawlis as he did befor.

## DCLXXXVII.

*Sacerdotis malicia non polluit sacramentum.*

Iacobus de Vetriaco tellis how *per* was som tyme a man, whilk  
 16 þat of ane vnwurthie prest þat he knew wolde nowder here mes  
 nor resayfe his sacramentis. So on a tyme hym thought in his  
 slepe þat hym was passand thrustie, and þat he stude be a pitt  
*with* watir *per* a leprus man drew vp watir in a passand fayr  
 20 vessel *with* a corde all of golde. And *per* come many one &  
 axkid hym a drynk of þat fayr watir, & he gaff þaim & þai drank  
 faste. And at þe laste þis man drew ner & wolde hafe had  
 a drynk, & þe layser man drew bak his hand & wolde not lat hym  
 24 drynk, & sayd; “How wilt þou take a drynke of a lepros man  
 hand, þat wilt not here mes nor take þe sacramentis of a preste at  
 þou knowis is in syn? Do no mo<sup>r</sup> so, bod pink of pis vers; ‘vim  
 sacramenti non mutat vita ministri.’” And *with* þat he wakynd.

<sup>1</sup> MS. Climacensis.<sup>2</sup> MS. swownyd.



And fro thens furth he neuer gruchid after to here þat prestis mes,  
nor for to take his sacramentis of holie kurk of his hande.

*Sacerdos indiscretus terret confitentes. Supra de  
apostasia, iij.*

4

*Sacerdos tenens vxorem militis et de hoc laico confessus, a confusione liberatur. Supra de confessione, vij.*

## DCLXXXVIII.

*Sacerdos curatus infirmis debet esse paratus et penitentibus omni tempore sacramenta ministrare.*

Cesarius tellis of a preste at was a curatt, þat on a tyme satt  
playand at þe dice with a cussynd of his. And þer come vnto hym  
a man hastelie and tolde hym at his moder was seke and bownd to  
dye, & bad hym in paynd of þe pereil þat wolde fall þerond þat  
he sulde com in all haste vnto hur & shryfe hur & giff hur  
hur sacramentis. And þe preste ansswerd agaynd & said þat  
he wolde not vnto hys layke war done. And euer þe man stude  
still & laburd hym to ryse. So at þe laste þis preste said vnto his  
cussynd at he played with; "Cussynd, I compleynd me, & at þe  
I take wittnes, at þis fellow wilf not lat me alone at my gamen,  
bod trubbles me and lettis me." So þis man saw þat his taryng  
profettid hym nott, & went his ways. And his moder dyed with-  
outen howsell or shruffte. So it happend on þe iij day after,  
þe cussynd of þis same preste mett þis yong man at þe moder  
was dead of, and vmthoght hym of þe playnt at þe preste made of  
hym, & pullid oute his dagger & stykked hym. And after þis  
and many oper synnys, þis preste happend fall seke & bownd  
to dye. So a cussynd of his, at was his servand, cownceld hym to  
be shrevynd & forthynk hym of his truspas. He wolde nott  
bod fell into a despayr, & ansswerd hur & sayd; "Seis þou  
yone grete lathe enence vs? Forsuthe þer is not þerin so many  
strais as þer is fendis gadurd here aboute me, to take my sawle  
whend I pas."

DCLXXXIX.

*Sacerdos indigne celebrans etiam visibiliter  
sacramento priuatur.*

Cesarius tellis of a preste of Saynt Petur kurk in Colayn, how  
4 on a day when he had sacred his mes & layd down þe sacrament  
on þe altar, when he sulde take it agayn he cuthe not fynd it, nor  
all þe oper peple þat helpid hym to seke itt. Whar-for witty men  
þat knew hym supposid þat aungels had taken it from hym,  
8 & translat it into hevy, þat he þat was a lichuros preste sulde not  
resayfe it vnto hym dampnacion; for it was not vnknewen at he  
had a lemman in þe towne & held hur opynlie.

DCXC.

*Sacerdos diligenter debet aduertere quod hostia  
12 consecranda nullum habeat defectum.*

Cesarius tellis how som tyme þer was a preste besyd Colayn,  
and when he was att mes & had sayd þe gospell & layde down þe  
sacrament vpon þe corprax, sodanlie it was away. And he  
16 trowid at þat had happend þurgh som fallyng down, & he layd  
þer a noder; and onone þat was removid ferrer þan þe toder was.  
And þan he tuke þe thrid, and onone it was casten of þe altar.  
And when he saw þat he was ferde for þat hoste behynd hym, and  
20 he consecratt a noder. And when mes was done, he tuke þis  
hoste & broght it vnto Colayn, & shewid it vnto parfite men  
& rehersed vnto þaim all þe mater. And þai brak it afor hym  
and fand þerin a lowse baken. And all þat was þer thankid  
24 almighti God þat wilf algattis at þe sacrament be made of clene  
thyng.

DCXCI.

*Sacerdotem indigne celebrantem priuat deus  
sumpcione sacramenti.*

28 Cesarius tellis how þer was a preste in Fraunce, so hym happend  
on yole nyght to go fro þe ta towne to þe toder, whar he sulde say  
mes in bathe placis; so he was be his one, & hym happend

to mete *with* a womman be hur ane. And so in þat same howr hym happynd to syn *with* hur, and so he moʒ dredyng þe shame of man þa Goddis vengeans, when he had said his matyns, he begaun solemplic þe furste mes. And when he had consecratt bothe þe 4 bread & þe whyne, a white duffe light down on þe awter at þe preste saw, and sho suppid of all þat was in þe chales *with* hur neb, & tuke þe sacrament *with* hur and flow away. And þis preste was ferd, bod not as hym aght to be, and wyste neuer what 8 he sulde do. Neuer-þe-les he said oute þe wurdis & fulfyllid þe sygnes of þe sacrament, and endid his mes. And þe same happend hym at þe secund mes, and also at þe iij mes þe same day. So at þe laste he repentid hym, and *with* a grete contricion 12 he went unto ane abbott of Ceustos ordur & confessid hym, whilk þat, when he saw his contricion, enionyd hym for to ga to mes. And when *with* grete drede & sorow he had said mes, befor his su[m]pcions<sup>1</sup>, þe same duffe come agayn. And þe same iij 16 hostis at sho had had away syngnlelie, ilkone be þer one, sho broght þaim agayn in hur bytt, & layd þaim on þe corprax. And þe liquore of iij messis sho put oute of hur throte into þe chales, and went hur ways. And when þe preste saw þis, he was passand 20 fayn and told his confessur all þis be ordur, and besoght hym at he mot be resayvid into þe ordur to be one of his brethur. And he grawntid hym so at he wulde furste go & be iij yere beyond se & þer seryff seke folke of þer religion, and so he did. And þis 24 done, he come home; and þe abbot resevid hym & made hym a monke of his couent.

## DCXCII.

## Sacerdoti curato imputantur defectus subditorum.

Cesarius tellis how som tyme þer was a preste, a curatt, at gaff 28 hym all vnto etyng & drynkyng and lichorye. And he was negligent anent his parishyng, and gaff no hede vnto þer sawlis. So hym happend to dye, & when he was dead his parissyhns at war dead vnderne the his cure, ilkone of þaim gat a grete stane, 32

<sup>1</sup> Latin, ante sumpcionem.



and accusid<sup>r</sup> hym vnto heil, and said<sup>r</sup> vnto hym ; “ We wer commytt  
vnto þe and þou haste forgettyñ vs ; ffor when we synd, þou  
nowder reuokid<sup>r</sup> with nowder gude wurde nor exsample, and perfor<sup>r</sup>  
4 þou ert cauce of ow<sup>r</sup> dampnaciō.” And with þat þai keste all þe  
stanys on hym, and he fell into þe pitt of heil and neuer efter  
apperyd<sup>r</sup>.

Sacerdos malus tempestate perit. Infra de  
8 tempestate.

Sacerdotis<sup>1</sup> concubina punitur. Supra de luxuria, iij.

## DCXCIII.

Societas. Saciari non potest cor humanum.

Saynt<sup>2</sup> Barnard<sup>r</sup> sayd<sup>r</sup> & tellis ; “ Som tyme,” he sayd<sup>r</sup>, “ I saw  
12 v meñ whilk I cuthe not say bod<sup>r</sup> at þai wer fond<sup>r</sup>, for þe furste  
wald<sup>r</sup> eate no meate bod graveñ of þe se, and þe secund<sup>r</sup> of þaim  
had a curage to fele all maner of yñ savyr, and þe thrid<sup>r</sup> wald stand<sup>r</sup>  
be a byrnyng ovyn & evur gape to take in his mouthe þe byrnyng  
16 sparkis. And þe iiij wold<sup>r</sup> sytt vppoñ þe pynacle of þe temple,  
and euer gape agayñ þe weddur. And þe v of þaim wolde luke  
behynð hym & scorñ his felas, and yit he was more to be skornyd<sup>r</sup>  
þañ þai, for with all his myght he laburd<sup>r</sup> to sowke his awñ flessñ  
20 & he wolde neuer nowder putt his arñ nor his hand<sup>3</sup> vnto his  
mouthe. And in þaim all I cowde fynd<sup>r</sup> no resoñ, bod<sup>r</sup> at he  
be my consayte had suffred<sup>r</sup> a passand<sup>r</sup> hu[n]ggre, mo<sup>r</sup> þañ any  
of þe toder.”

## DCXCIV.

24 Sacramentum altaris devote celebranti quandoque  
apparet in specie pueri.

Cesarius tellis how som tyme þer was a monke of Ceustus ordur,  
and vppoñ þe yole day he sayd mes at a privay alta<sup>r</sup> with grete

<sup>1</sup> MS. Sacerdos.<sup>2</sup> MS. Saynd<sup>r</sup>.<sup>3</sup> hand<sup>r</sup> written over mouthe, erased.

deuocion and wepyng of teris. And when he had made his consecracion, he cuthe not se þe sacrament in kynd of bread, bod in lyknes of a yong childe pat was passand fayr. & he keste suche a luff þer-vnto & was so grete delytid with þe fayrnes þer-of, at he 4 halsid it and kissid it with a grete dilectation. So at þe laste he was ferd at þai at stude aboute hym sulde thynke lang, and he layd it down on þe corprax, & he procedid in þe wurdis of þe sacrament after þe form. And it turned agayn into þe sub- 8 stance of þe sacrament, and þan with grete ioy he performyd & fulfyllid furth his mes.

DCXCV.

### Sacramentum honorauerunt apes.

Cesarius tellis how som tyme þer was a womman pat had many 12 beis, & oft sithes þai dyed opon hur. So þer was ane pat cownceld hur at sho sulde gett þe sacrament and lay in þe hyfe emangis þaim. So on a day sho went vnto þe kurk and shrafe hur, & fenyd at sho wolde be howseld, and so sho was. And onone 16 as sho was howseld of þe prestis hand, whils he turnyd hym vnto þe altar, sho withdrew þe sacrament oute of hir mouthe & had it hame & laid it emang hur<sup>1</sup> beis. And onone þai knew þer Maker, & with þer wark in þe hyfe þai made a little chapel & þer- 20 in þai made ane altare, and abow þis altar þai layde þe sacrament, and afterward fro thens furth þai encresid gretelie. So on a tyme þis womman oppynd þe hyfe, and fande þe wallis, þe wyndows, þe rufe & þe steple, þe duris & þe altar of þis chapel, all made be 24 beis as þai wurke. And sho went and shewid it vnto þe preste & vnto hyr neghurs, and þe preste sersyd what was þerin, & fand þe sacrament. And he & all his parisschy with grete ioy & mirthe<sup>2</sup> had it vnto þe kurk. And þe womman grawntid hur syn & was 28 shrevyn agayn, and resevyd þe same sacrament.

Sacramento possunt adaptari multa que dicuntur  
supra de sacerdote, eukaristia, communione, et  
cibo spirituali.

32

<sup>1</sup> MS. his.<sup>2</sup> MS. repeats, & ioy.

Sacra scriptura. Infra de sciencia *et* supra de Andrea, i.

Sacrista ecclesiam *et* res ecclesiasticas legitime debet  
4 custodire. Infra de silencio, iiij.

Sacriste absentis officium supplet beata virgo deuote.  
Supra de beata Maria, vij.

Salutacio Marie multipliciter valet. Supra de ave  
8 Maria, annunciacione dominica, *et* Maria, ac alijs locis diuersis.

Sancti aliquando accusant malos. Supra de episcopo, ij, *et* de archidiacono, *et* de elemosina, xv.  
12 Sanctis non est obloquendum. Supra de blasfemia, iiij.

Sanctis *eciam* bruta reuerenciam exhibent. Supra de obediencia.

16 Sancti se vindicare nolunt. Infra de vindicta, iiij<sup>1</sup>.

DCXCVI.

Sancta vasa *et* vestes semper munde debent tractari.

We rede in 'Legend Lombardica,' how Julianus Apostata on a tyme, at Antioche, gadurd samen halud vessell & halud clothis,  
20 and keste paim samen & sett hym down vppoñ paim and dispisid paim with grete reprofe. And onone in pase placis he was so strekynd als fer as pai tuchid hym, pat als lang as he liffid after, wormes & mawkis bred in his flessch & eate it away. And of pat  
24 passion, ewhils he liffid, he mot neuer be delyverd. So afterward per was ane pat hight Julianus also, pat was his steward, and be commandment of pe emperour he tuke pies halod vessell & pyssid in paim & sayd; "Lo ! pies vessell in pe whilk pe Son  
28 of Marie was sacrificed, now I pis in paim<sup>2</sup>." And with pat sodanlie his mouthe was turnyd into his ars, & efter euer whils

<sup>1</sup> MS. iiij.

<sup>2</sup> MS. peraim.



he lifid; all þe filthe and þe degestioñ of his bodie come out at his mouthe, & noght at his nache.

Sanitas. *Sanitatem recuperant aliqui miraculose.*

*Supra Dominici, iij, et infra de voto, ij.* 4

Sapiens tempore op[p]ortuno de neccessarijs sibi providet. *Supra de providencia.*

Sapientis est loco *et* tempore timere. *Infra de timore, i.* 8

Sapiencie possunt adaptari multa que dicuntur *supra* de cautela, de consilio, *et* de pluribus alijs in diuersis locis, *et infra* de studio.

# DCXCVII.

Satisfaccio. Satisfacit viuus *pro* mortuo. 12

We rede in ‘*Legenda Lombardica*,’ how soñ tyme *per* was a wommañ þat was a grete synner, to so mekuñ at sho had done homage vnto þe deuñ. And when tyme drew nere at sho sulde dye, hur soñ cownceld hur to be shrevyn. And sho ansswerd hym 16 & sayd þat shrufte mot not profett hur; not-with-standyng he laburd hur so att sho grantid; & bad hym feche þe preste. Bod or þe preste come, *per* apperid vnto hur many fendis, þurgh vgsomnes & drede of þe whilke sho dyed. And when hur soñ come agayn 20 & fande sho was dead, he made mekuñ sorow, for he knew hur syn euere dele. And he went & shrafe hym of þat syn at sho had done, & did *per*-for vij wynter penance. And þat done, his moder apperid vnto hym & thankid hym, & tolde hym how þat þurgh his 24 penance-doyng sho was delyverd out of payn.

Satisfaciendum est leso. *Supra* de agro, ij.

Satisfacit *eciam* vnus *pro* alio. *Supra* de obligacione.

Scandalum est vitandum. *Supra* de abscondere. 28

## DCXCVIII.

## Scientia sacre scripture opere debet impleri.

We rede in '*Vitis Patrum*' how when þe abbott Pambo was vnletterd; he went vnto a mañ þat was letterd and prayed hym to  
 4 lern hym a salme. And when he had lernyd hym þe furste vers of þis salme, '*Dixi custodiam vias meas,*' he wolde not lern þe secund vers nor no moð þerof, bod sayd; '*Satis est,*' it was enogh. "For," he said, "and I may fulfyl þis, it sufficies me." So after  
 8 warde he was axkid of his maister whi he come not at hym ans in sex monethis, and he ansswerd agayn & said; "I hafe not yit fulfyllid þat wurde in dede." So long after he was axkid if he had fulfillid it, and he ansswerd agayn & sayd; "I hafe lifid þis  
 12 xliiij yeris, and yit vnnethis I can fulfyl itt."

## DCXCIX.

Scientia *eciam* aliquando procuracione demonis<sup>1</sup> acquiritur.

Cesarius tellis how som tyme þer was a scoler of Paryssh, & he  
 16 had a duñ witt and a forgettyl mynde, so þat he cuthe nothyng nowder lern nor holde. And evur-ilk mañ skornyd hym & callid hym idiott, and hefor he was passynglie confusid, so þat þe devull apperid vnto hym and axkid hym if he wulde do hym homage,  
 20 and he sulde hight hym all maner of connyng. And þis scolar wolde not, bod forsuke hym. And þan þe devull put a stane in his hand & sayde vnto hym; "Als lang as þou holdis þis stane in þi hand, þou sall know all maner of thyng." And with þat he  
 24 rase & went into þe scule. And onone he put oute questions, & concludid all þat evur was in þe scule. And evur-ilk mañ had mervell how þis idiott shulde hafe suche connyng, and he wolde tell þe cauce vnto no mañ. So not lang after, hym happend  
 28 fall seke, and of all þis he shrafe hym, & he keste away þe stane and þis dessayvable connyng to-gedur. And when he was dead

<sup>1</sup> So Latin MSS. The English MS. *has*, *mentis*.

and prestis and clerkis sang salmys aboute hym, devuls tuke his saule, an[d on] þe to syde of a vayle all of burntstone þai playd þerwith as wha played at þe fandying of þe hand-ball our þis dale, and on þe toder syde of þe valley oder fendis clekid 4 it with þer sharpe naylis; & þis passid all maner of oper paynys. Neuer-þe-les at þe laste, our Lorde had bene mercyfull of<sup>1</sup> hym because he was deseyvid; and his saule was put vnto þe bodie. & sodanlie he rase, & all þat was aboute hym fled. And he come 8 done of þe bere and went & made hym a monk in Ceustus ordur, and þer he turment hym selfe with harde penance als lang as he liffid.

## DCC.

*Sciencia nigromancie<sup>2</sup> est mors anime.*

12

Cesarius tellis of ij yong men þat was at Tholence, & þer þai studid in nygramancye. So þe tane of þaim happend to fall seke, bownd to dye, and þe toder prayed hym þat with-in xx dayes after his disese he wold apere vnto hym, & latt hym witt how it stude 16 with hym. And he grawntid, & he mot be suffred þerto, with gude witt, and þan he dyed. And with-in þe tearm he apperid vnto his felow, and he axkid hym of his estate. And he ansswerd hym agayn & sayd; "Wo is me, for I am [dampnyd]<sup>3</sup> for þe 20 connyng of dialeyk þat I lernyd. And þerfor," he said; "I counceill þe att þou lese itt." And he agreid & did aftur his cownceill, and leste hitt & made hym a monk in Ceustus ordur, & þer he liffid all his lyffe.

24

## DCCI.

*Sciencia nigromantica penas inferni videre facit.*

Cesarius tellis of one Lodowicus at was þe son of Lowis, Lantgravius Thuringie<sup>4</sup>, and he covett greteli to know how it stude with þe saule of his fadur. And he promytt a grete reward vnto 28

<sup>1</sup> After of, our, erased.<sup>2</sup> MS. nigramancie.<sup>3</sup> Latin, 'Vemihī, dampnatus sum.'<sup>4</sup> MS. latograuii Thiringie.



hym þat cuthe tell hym any thyng how it stude with his fadur at was decesid; & tell hym gude tythandis of hym. So þer was a knyght at hard tell here-off, and he had a bruder þat was a 4 nygromansyer, and he tolde hym here-of and bad hym do his labur herein. So he went vnto his crafte & callid vp a deuill, and garte hym bere hym vnto heil. & þer he saw many vgsom turment and many dyvers kyndes of paynys. And þer he saw 8 a fend sytt apou þe coueryng of þe pitt, and when þe coueryng was takyn of þe pytt, onone a trumpe all of fyre come oute of þe pytt, and made such a noyce at þe clerk went at all þis werld had bene at an end<sup>1</sup>. And þan he saw ascende oute of þe pytt 12 flawmes of fyre all like burnston. And emang þaim he saw com vp þis Lowis Latograuius, & he put furth his hand vnto þe clerk & sayd; "I am her, þis wriched Lowys, som tyme lorde of þe cete. And now þou seis wele myne astate. Bod & my childer wolde 16 restore agayn suche possessions, whilk when I liffid I tuke fro suche kurkis, þai myght do me grete remedie, and þat þou sail tell þaim be suche takens." And þis done, he went into þe pitt agayn. And þe clerk was broght agayn whik, neuer-þe-les he was pale & 20 passand seke, and he teld þe fadurs sayingis & þe tokyns vn-to his childer. And þai tuke it to no fors, nor wolde nott restore þe possessions agayn. & so it is to suppose þer fadur saule abydis purgh þer necligens in perpetuall dampnacion.

24 *Seculi philosophi. Infra de silencio.*

*Secretum debet celari. Supra de celacione.*

*Senex assuetus malis vix illa dimittit. Supra de Andrea.*

## DCCII.

28 *Sepulture non debent indifferenter in ecclesia fieri.*

Saynt Gregur tellis how som tyme þer was a bisshop þat grawntid a place of beriaill in þe kurk vnto a riche man þat hight Valerius Patricius, þat was a synner of his bodie. And vppoð 32 þe same nyght Saynt Faustyñ, in whase kurk þis was done,

<sup>1</sup> MS. a nend.

apperid' vnto þe keper of þe<sup>1</sup> kurk & said' vnto hym; "Go & say vnto þe bisshoþ þat he caste oute yone stynkand' flessch oute of my kurk, or els he sall dye *with-in* xxx<sup>ti</sup> dayes." And he had grete drede þeroff for to do itt, & wolde not do it. Vppon þe xxx<sup>ti</sup> day<sup>4</sup> he went to bed' in wharte & heall, & on þe morin he was fon' dead' in his bed sodanlie. Also Valentinus þat wont in Melayn, when he was berid' in þe kurk of Saynt Sixtus, aboute mydnyght in þe same kurk was hard' voyces and cryes, as þer had bene men<sup>2</sup> at 8 had bene drawen oute þer agayn þer wyll; vnto þe whilk voycis þe kepers of þe kurk ran, and saw ij vglie<sup>3</sup> þat band' þis Valentyne fete, and *with* a grete noyce þai drew hym oute. And on þe morin þai soght for hym & þai fand' his bodie *with-oute* þe kurk, casten<sup>12</sup> in a fowle dyke, and his fete bathe boð *samen* as þai saw hym drawen oute of his grafe.

Sepeliuntur aliqui a Christo. Supra de Martha et Martino. 16

Sepultura in ecclesiam non impedit quin ibidem sepulti puniantur. Supra de locutione<sup>4</sup>, iij.

Sepeliri debet in sterquilinio religiosus proprietarius. Supra de proprietario, ij. 20

### DCCIII.

*Sepultura in ecclesiam quandoque parum prodest.*

Saynt Gregur tellis how som tyme þer was ane yll man berid' in Saynt Laurence kurk at Rome. And þer was hard' voyces comand' oute of his grafe, sayand'; "Ardeo! ardeo! I burin! I burin!"<sup>24</sup> And his wyfe, when sho hard' tell of þis, garte oppyn his grafe. & lukid' what was þerin; & þai fand' þe clothis at he was wappid' in, bod his body was clene away.

<sup>1</sup> After þe, keper, erased.

<sup>2</sup> MS. a men.

<sup>3</sup> Latin, duos deterrimos specie.

<sup>4</sup> Reference from Latin MSS.

## DCCIV.

Sepeliri non debent vsurarij in claustris  
religiosorum.

We rede of ane archbysshop<sup>1</sup> pat hight Bysmytinus, at was  
4 a maister of dyvynitie, and he tellis how on a tyme when per was  
ane vsurar berid in pe cloystur of ane abbay, he went oute of his  
grafe on pe nyght & cryed & mayd grete noyce, & threw of pe  
thakk of per dortur, & fure fule with pe monkis & flayed paim  
8 & did mekufl skathe. & on pe morn his bodie was foñd with-oute  
pe cetie, and it was broght agayn & putt into pe grafe. Neuer-pe-  
les he did oft sithis as he did befor. So at pe laste, a holie man  
coniurid hym, & bad hym tell hym why<sup>2</sup> pat he wulde not suffre  
12 hym nor pe monkis to hafe no reste. And he ansswerd agayn &  
sayd; "It is of me in despayr, ffor as with myne vsuris I grevud  
God bothe day & nyght, right so I may hafe no reste nowder day  
nor nyght. Bod ye may be in gude reste and ye wold bere my  
16 bodie oute of your closter." And so pai did, and pai war nevur  
after grevid nor hard man of hym.

## DCCV.

Sepeliri non debet vsurarius nisi sub patibulo.

Iacobus de Vetriaco tellis how som tyme per was ane vsurar pat  
20 wolde neuer restore his vsurie agayn, puff all he war oft movid  
perto. So hym happend to fall seke & bownd to dye, and callid pe  
preste & askid his sacramentis; and pe preste said he wulde gyff  
hym no sacrament bod if he restorid agayn his vsurie, and he  
24 wulde nott. So pe preste went away from hym and his sekene  
incresid on hym, and he was bownd to dy. & pe preste come, and  
pai at warr aboute prayed hym to commend his sawle vnto almyghtie  
God, and he a[n]sswe[r]d agayn & sayd, evyn when he was in

<sup>1</sup> Arund. MS. archiepiscopus  
Bisuntinus.

<sup>2</sup> why, omitted and added above  
the line.



passyng; "I commend his saule vnto all þe devuls in heff." And  
 when he was dead, his frendis prayed þe preste at he mot be berid in  
 som noke or som entre of þe kurk-garth, becauce of þe honestie;  
 and þe preste denyed þaim & wolde nott. And þis preste had ane 4  
 ass þat did nothyng on dayes bod caryd bukis & vestementis fro þe  
 prestis howse into the kurk, and fro thens home agayn. And sho  
 cuthe go no noder way bod vnto þe kurk & fro þe kurk. So þis  
 mans frendis prayed þe preste at his bodie mot be layd vppon 8  
 þe ass, and to what place som-evur at þe ass bare hym, at þe he  
 sulde be berid; and þe preste grawntid. & þai made a full bargan,  
 trowyng at þe ass wold owder bere hym vnto þe kurk or els vnto  
 þe prestis chawmer, becauce sho cuthe none oder way. And when 12  
 his bodye was layd vppon þis ass, sho nowder declynynd vnto  
 þe right hande nor þe lefte hand, bod bare hym evyn st[r]eght  
 vnto þe galows, & evyn vnderneþe þe galows sho shuke hym  
 down. And þe he was berid in sepultura patrum suorum. 16

Sequela. Sequi plures non semper expedit. Supra  
 de societate, iij.

Sermo. Sermonem audire impedit demon. Supra  
 de auditu. 20

Sermoni possunt adaptari multa que dicuntur supra  
 de doctore, locucione, predicatore, et infra de  
 verbo.

## DCCVI.

Serpens. Serpenti comparatur nequicia aliquorum. 24

Petrus Alphonsis<sup>1</sup> on a tyme as he went be a wud-syde tellis  
 how þat he fand a serpent slayn with hurdmen, & bon vnto a  
 stokk; and he lowsid hur becauce sho was som-what on lyfe,  
 & layd hur þe sho mot fele warmenes of þe son. And so when 28  
 sho was a lityll warmyd, sho crope aboute hym, and at þe laste sho  
 tanged hym hugelie. And þan he said vnto hur; "What dois

<sup>1</sup> MS. Petrus Alphensis.

pou? pou dose me iif for gude, and whi duse pou so?" And  
 pe serpent ansswerd' hym agayn & said; "I do not bod my kynd."  
 And with pat sho clappid' hur faste aboute his legg. And he wold'  
 4 hafe had' hur of & sho wold' nott. And so, be per bother assent,  
 pai callid' vnto paim a fox to gyff a iugement' wheder sho sulde  
 lowse of his legg or nay. And pey told' hym all pe matir how  
 it happend'. Than pe fox sayd'; "In pis cauce I can gyff no dome  
 8 be heryng, bod if I se at myne ee how it was with you bothe  
 at your furste metyng." So pis serpend' lowsid; & onone sho was  
 bon vnto pe stokk agayn as he fand' hur. And pan pe fox gaff his  
 iugement & sayd'; "O pou serpent! & pou may now esskape,  
 12 go pi wayes! And pou man!" he sayd', "I cowncell pe not labur  
 no mor to lowse hur."

## DCCVII.

## Seruicium. Seruire Deo est vtile.

We rede in 'Libro de Dono Timoris' how som tyme per was  
 16 a kyng pat had a baillay, & he seruid' hym alway trewlie. So on  
 a tyme hym happend' fail seke, and pe kyng come & visit hym  
 & offerd' hym pat what ping at he wold' aske, he sulde hafe it.  
 And he ansswerd' agayn & sayd'; "I wulde beseke you at ye wulde  
 20 delyver me of pis sekenes, for I am gretlie turment per-with."  
 And pe kyng ansswerd' hym agayn & sayd' pat he wold' do it with  
 gude wilf and he myght, bod he sayd' pat he myght nott. Than pe  
 seke man ansswerd' agayn & sayd'; "Sen ye may not delyver me  
 24 of my sekenes, here I promytt to Hym pat may delyver me, pat &  
 He wilf delyver me perof, ffrom hens furth I shaft seryff Hym  
 alone, & nevr no man." And onone he coverd' & tuke hym to pe  
 serves of almyghti God, & wold' nevr seruff man after.

28 Seruilis timor inicium est boni. Infra de timore  
 et voto.

Seueritas. Seuerus iudex. Supra de iudice, iij.

## DCCVIII.

*Signum.* Signis evidentibus aliquando impedit Deus malos vt non compleant quod ceperunt.

We rede how Iulianus Apostata in dispite of cristen men garte þe Iewis repayre and belde agayn ane olde temple, & gaff þaim 4 grete gudis to þe bigyng þer-of. And when þai had byggyd vþ a grete dele þeroff with lyme and stone, sodanly þer come a grete wynd & blew all down, and efter þat þer come ane erde-quake & shuke down þe reuersyon; & þan þer come a fyre evyn oute of 8 þe grond, & not alonely burnyd itt, bod also all þaim þat come nere it. And þan, with-in a day or ij after, þer apperid in þe ayre a syngne of þe cros. And sodanly all þe Iewis clothis wer fyllyd with blak crossis.

12

*Signa plura et diuersorum signorum narrationes inuenies in libello de mirabilibus rebus et eventibus, quem deo auxiliante intendo compilare.*

*Signum crucis.* Supra de cruce.

16

## DCCIX.

*Silencium tenere est assu[esc]endum.*

We rede in 'Vitis Patrum' how abbot Agothen bare in his mouthe iij yere a stone vn[to] he was lernyd to be styll and sylent. Also þer was a noder bruder þat when he entred into religion 20 sayd vnto hym selfe; "Thow & ane ass be bothe as one; ffor as ane as is betin & wyll not speke, and suffers wrang and ansswers not, right so sail þou bee; ffor & þou war putt fro þe burde, þou sulde not ansswer."

24

## DCCX.

*Silencium aliquando aliquis imponit sibi in penam.*

We rede in þe 'Life of Secundus Philosophus,' how þat on a tyme when he was a child and went vnto þe skule, and hard tell þat evur-ilk womman was incontynent, when he was perfite in 28



philosophye he went home in-to his awn contre like as he had bene a pylgreim, with a skrypp & a staff. And his hare of his head & his berd war growen long. So he was hostid in his moder  
 4 hows, and nowder sho nor none of þe howshold kend hym. And he thought he wolde prufe if it wer trew þat was sayd of wommen, and he hight one of þe maydens x nobles to make hym to lye be his moder. And sho grawntyð vnto hym & his moder bothe. So  
 8 at evyn he was broght in, and þai went to bed samen. And sho trowid he sulde [hafe]<sup>1</sup> had at do with hur, and when þai war in bed he halsid hur in his armys as a chylde sulde do þe moder, & lay styff & his breste vnto hurs all þe nyght & slepid. And  
 12 when it was morn he rase, and his moder sayd vnto hym; "Wharto haste þou þus attemptid me?" And he ansswerd agayn & sayde; "Nay, moder! It is not wurthi to me to fyle þat vessel at I come oute off, ffor I am Secundus, þi soñ." And when sho  
 16 hard þis, sho was so confusid at sho mot not suffre it, bod feft in a deade swownyng & spak neuer wurd after. So þis Secundus, when he saw sho was dead, he vnderstode þat his wurd is was cauce peroff, and he kepid sylens & wolde not speke. So on  
 20 a tyme after-ward, hym happend sodanlie to mete þe emperour and he hailsid hym, & he wold not speke agayn. So þe emperour commawndid becauce he wold not speke, at his hede sulde be smyteñ of, and delyuerd hym vnto a man-wheller, and commandid  
 24 hym to labur hym be þe way to luke if he cuthe gar hym speke. And if he spak, he bad hym smyte of his head, & if he wolde not speke, he bad hym latt hym goo. And þis man-wheller said vnto hym as he went; "O, þou Secundus! Whi wilt þou dye? Speke,  
 28 and þou moñ liff." So he sett noght be his lyfe, bod bade vppone his dead and layd hym down & putt furth his nekk, redie to be hedid. And þis done, þe manwheller broght hym agayn vnto þe emperour, and tolde hym how þat, vnto dye perfor, he wold  
 32 nevir speke wurd.

*Silencium quandoque venditur. Supra de aduocatis.*

<sup>1</sup> MS. he.

## DCCXI.

*Silencium tenere debent religiosi.*

Saynt Ierom tellis & says ; “ I saw Saynt Theon sparrid in a cell, solitarie, as it was sayd, xxx<sup>ti</sup> yere, and evur he kepид sylens.” And of hym writis Socrates & says ; “ Theonas, þe fadur 4 of iij mī monkys, at was moste connyng in lettres of grew & latyn, xxx<sup>ti</sup> yeris spaḡ nevur wurde, savyng in his prayers.”

## DCCXII.

*Silencium strictissimum tenere debent religiosi.*

We rede of Zenocrates þe philosophur, how oñ a tyme as he satt 8 talkand with oder folk, sodanlie he held his tong & wold not ansswer þaim. And when þai axkid hym whi he wolde not speke<sup>1</sup>, he ansswerd agayn & sayd ; “ Som tyme me hase forthoght þat I spaḡ, bod neuer þat I held my tong.” 12

Also we rede in ‘ *Vitis Patrum* ’ how þat one alde monk kepид a passand strayte sylence. And oñ a tyme when þer come vnto hym a mañ of grete auctoritie, þe brethir prayed hym at he sulde putt vnto hym som gude thyng for edificaciō of his sawle. [ & he 16 ansswerd again & said ]<sup>2</sup>, “ And he be not amendid be my silence, he may not be amendid be my wurd.”

Also Guillelmus tellis how som tyme þer was ane erle in Normondie þat was passand deuote vnto almiḡtty God. And he 20 vsid oft sithis to vissit a kurk of monkis. So oñ a tyme he come tymelie oñ a nyght in a meke habett, and I can not say be whatt crafte, bod he gatt into þe kurk. And þe sacristañ, trowyng at he had bene a thefe, bett hym & putt hym oute of þe kurk. And in 24 þe mornyng, þe erle come into þe chapitur howse emang þe monkis, & commendid þis sacristañ becauce he was so diligent in his offes, & at he sparid hym not when he come at inordinatt tyme. And fro thens furth þis erle was so diligent in his offes & his prayers, 28 at þer myght none grevans lett his silens.

<sup>1</sup> MS. spele.<sup>2</sup> The Latin version has the usual preface : qui ait.

## DCCXIII.

## Siluestri confessoris.

We rede in his Legent how Constantyne þe emperour was made lepre, and þurgh cownceit of a bisshop<sup>1</sup> þer was iij M̃t childer  
 4 broght vnto Rome to be slayn, at he mot be. bathed in þer warm blude & so be made hale. And when he saw þe moders of þies childer, shewand<sup>t</sup> hym þer brestis & pulland of þer hare, & wepand<sup>t</sup> befor<sup>t</sup> hym, he made sorow & sayd<sup>t</sup>; "How sulde I vse þis wykkid<sup>t</sup>  
 8 bath? It is bettur to me to dye for þe heale of þies innocentis, þa<sup>n</sup> for to requovir my life for þer deade." And with þat he commandid<sup>t</sup> þe childer agayn to be delyverd<sup>t</sup> vnto þer moders, and giff þaim grete giftis also. And vppo<sup>n</sup> þat same nyght, Saynt Petur  
 12 apperid<sup>t</sup> vnto hym and Saynt Paule, & sayd vnto hym; "Becaue þou vggid<sup>t</sup> to sla so mych<sup>t</sup> innocent blude, ou<sup>r</sup> Lord Iesu Cryste sent vs to giff þe cownceit how þou sal be helid. Thow sait<sup>t</sup> ca<sup>n</sup>st Siluester þe bisshop<sup>2</sup> vnto the, & here hym, and þou sait<sup>t</sup> be curid<sup>t</sup>."  
 16 And he garte ca<sup>n</sup>st hym, & tolde hym a<sup>n</sup>st hys vision. And so Siluester told<sup>t</sup> hym at þase goddis at he wurshuppid<sup>t</sup> was no goddis, bod þe *servandis* of goddis, as þe so<sup>n</sup> & þe mone, *et cetera*. And he shewid<sup>t</sup> hym þer ymagis, at he mott verelie know what þai wer.  
 20 And þus he was enformyd<sup>t</sup> in þe fayth and cristend<sup>t</sup>. And when he come oute of þe watir of bapty<sup>m</sup>, he was clene of his lepre. And a grete shynyng was ou<sup>r</sup> hym, to so mekull as he said<sup>t</sup> he saw almighti God; & þa<sup>n</sup> he gaff mekull privalege vnto þe kurk.

## DCCXIV.

24 Simia. Simie peccator assimilatur.

We rede in 'Libro de Dono Timoris,' how þe propurtie of þe ape is to hafe ij whelpis; & when þe hunter commys & pursewis hur, sho takis þat at sho luffis bettur in hur armys, & þe toder lepis vp  
 28 o<sup>n</sup> hur bak<sup>k</sup>. And when þe hunter sewis hur sore, sho levis þat at is in hur armys & lattis it fast, & þe toder clevis still by hur.

<sup>1</sup> Latin, de consilio pontificis.<sup>2</sup> Latin, episcopus.



## DCCXV.

## Simon Magus.

Saynt Leo þe pope tellis how oñ a tyme as Symoñ stude befor Nero, his shaþ turnyd sodanlie, & now he semydʹ one olde mañ & now a yong mañ. And herefor Nero trowidʹ pat he had bene 4 þe soñ of God. So oñ a tyme pis Symoñ saydʹ vnto Nero; “Becauce at þou shañ verelie know at I aīñ Goddis son, commandʹ my headʹ to be smytn̄ of, & oñ þe iij day I sañ rice fro deade vnto life.” And so it was. & when̄ þe turmetur trowidʹ pat he had 8 smytn̄ of his head, he strake of the head of a weddur, & hidʹ it & heldʹ hym̄ away iij dayes at he was not sene. And þe weddur blude lay styll in a cake. And oñ þe iij day he present hym̄ vnto Nero, & bad hym̄ gar gedur vp his blude, for he þat was hedidʹ was 12 ressyñ fro deadʹ vnto lyfe agayñ as he made his promys. And when̄ Nero saw hym̄ he had grete mervayle, and trowidʹ at he had bene þe verray soñ of God. So afterwardʹ oñ a tyme when̄ he was with Nero in a chawmer, a fendʹ in his lyknes spakk with-oute vnto 16 þe peple. Bod when̄ Saynt Petur come, he vndidʹ aʃ his crafte; and when̄ he was fleandʹ in þe ayr, þurgh his prayer he made hym̄ to fall, & brak evure bone<sup>1</sup> of hym̄.

## DCCXVI.

## Simonia. Simoniace nullus debet elegi.

20

Cesarius tellis how oñ a tyme when̄ pai sulde chese a new abbott at þe abbay of Saynt Denys in Fraunce, þe priour of þe same monasterie come vnto þe kyng of France, & gaff hym̄ 1 libras, & prayed hym̄ to vuchesafe favur his partie. And þe kyng woldʹ 24 behestē hym̄ no thyng, bod tuke þe money & made hym̄ in a hope, & betuke pis money vnto his chamberlayñ. So þe selerer of þe place wyste not of pis, nor þe thresurar nowder, and ather of pain

<sup>1</sup> MS. evur ebone.

come vnto þe kyng & broght hym a grete soȝn of gold & prayed  
 hym favur þaim. & he tuke þe mony evure dele<sup>1</sup>. And when þe  
 day come at þe abbott sulde be chosyn on, and þe kyng satt in þe  
 4 chapytur-hows, and þies iij abade of þe kynges reward, þe kyng  
 was war of a gude innocent monke, syttand in þe hyrn of þe  
 chapitre. And he callid hym vnto hym and made hym abbott.  
 And he excusid hym faste & wolde nott hafe bene, and alegid  
 8 many thyngis. And emang oper þingis he alegid at þe abbay was  
 gretelie endettid, & he was bod a pure maȝ. And with þat þe  
 kyng smyld, and ansswerd hym & sayd; "I sail giff þe onone  
 m x pond, and if þou myster I sail leȝ þe als muche, and helpe þe  
 12 & forther þe in þat I can. And perfoȝ take it on hand boldlie."  
 And so he did, and þe kyng gaff hym þis gude at þai had broght  
 hym. And þus þies symonyers war confusid, & belife þe abbay  
 was wele rewlid and clere oute of dett.

## DCCXVII.

16

## Simonia committitur sine pecunia.

Cesarius tellis how on a tyme a holie ancre sayd vnto ane  
 abbott of Ceustus ordur, when he spirrid hur whedur it was  
 expedient vnto hym to be abbott or nay, and sho said nay, it was  
 20 not expedient unto hym to abyde abbott, ffor he entrid perinto be  
 symonye. And he ansswerd hur agayn & sayd; "What says  
 þou? Says þou at I have done symonye?" And sho ansswerd  
 hym agayn & sayd; "When þe day of your eleccion come, þou,  
 24 desyrand þe abbotshup, went not symeplie as þou was wunte  
 to do, bod þou said vnto þe symeple monkis on þis maner  
 of wyse; 'It is not our wurshup to chese our abbott with-oute  
 our abbay,' becauce þou knew þer was none in þe abbay abyll to be  
 28 abbot bod þou. And þus þou begyld þaim & was made abbott."  
 And when he hard þis, he grawntid it & cuthe nott agayn-say it.  
 & þan he gaff vþ his abbotshup & become a closter monke.

<sup>1</sup> MS. evur edele.

## DCCXVIII.

## Simplicitas aliquando prodest.

Cesarius tellis how som tyme *per* was a noble castellañ, and he vsid oft sithes to take cateñ & shepe of a certayñ abbay of Ceustus ordur þat was nere-hand hym. And when þe abbott 4 & dyvers of þe monkis prayed hym to lese, he wolde nott. So on a day he drafe away a grete drafe of *per* cateñ, and þe abbott sent vnto hym a monke þat was bod a symple mañ, and commaundid hym þat what at evur he mot gett agayñ of þis cateñ, 8 he sulde with-owten delay resayfe it. So aboute mete-tyme, þis monke come vnto þe castell, and did his message. & þe knyght ansswerd hym & sayd; “Sur, ye sañ furste dyne, & þañ I sañ gyff you ane ansswer.” And as þe monke sat at meate emang oþer 12 men, he was servid with flessñ as oþer was, and þat largelie. So he vmthoght hym of þe cateñ of *per* abbay, and he ete of þis flessñ a grete repaste; and þe knyght & his wyfe behelde hym grathelie. And when þai had dynyð, þis knyght callid þe monke osyde, 16 & axkid hym whi he ete flessñ when it was rewle of his ordur þat monkis sulde [*not*] ete flessñ? And þe monke full mekelie ansswerd hym agayñ & said; “Sur, myne obedyence cawsid me to eat flessñ, ffor myne abbot commaundid me þat of our cateñ 20 at was tane away fro vs, I sulde resayfe agayñ what at I mot gett. And I knew wele at þe flessñ at was sett befor me was of our cateñ, and I trow þat I monð nevur requover mare. And perfor in etyng, I resayvid als mekuñ as I myght.” And when þe knyght 24 hard þis, he was somewhat compuncte with þe monkis meke answer, and he callid his men & commaundid at þe monke sulde be restorid of als many cateñ agayñ as evur he had tane fro þaim. And also he behest at fro thens furth he sulde not noy þaim, bott rather 28 restore þaim. And þe cateñ was delyverd vnto þe monk, and he went home with þaim & with his mesage to-gedur, and tellid þe abbott & þe covent all how he had done. And þai had grete mervell here-off, & thankid God & was full fayñ.



## DCCXIX.

## Simplex aliquando deridetur.

Cesarius tellis how þat som tyme in Colan þer was a chanoñ at was so symple & so vnconnyng þat he cuthe nott teiff no maner  
 4 of nowmer, nor teiff whilk was oð whilk was evyñ<sup>1</sup>, bod at he wald  
 all way cownt ij thynges to-gedur. So oñ a tyme hym happend  
 be made chanoñ of þe kechyng, and he had þer many bakon-flikkis  
 in þe balkis. So oñ a tyme hym happend to teiff þaim, and he  
 8 cuthe no noderways teiff, & he cuthe say none oder bod þus; "Lo,  
 þer a baken-flykk & his felagh, and þer a noder bakoñ-flikk & his  
 felow<sup>2</sup>." And so of all þe toder. So oñ a tyme one of hys meneya  
 with-drew one of pies bakoñ-flykkis. So oñ [a] tyme afterward,  
 12 þis chanoñ come into þe kechyñ agayñ, and tellid' pies bakoñ-  
 flykkis & fand' at þai war od, & ane wantid'. And he sayd vnto his  
 menya þer-of, and þai prayed hym be in pease & go vnto his  
 chawmer and þai sulde fynd it wele agayñ or þat he come; and so  
 16 he did'. And whils he was away, his meneya withdrew a noder  
 bakoñ-flykk, and so þer was evyñ behynd' as þer was befor'. And  
 þañ þai callid' þer maister & bad hym go luke if he had all his  
 bakoñ-flikkis, and he come & teld' þaim agayñ as he was wunte to  
 20 doo, & fand' þai wer evyñ. And so he trowed' at he had getten  
 his flykkis agayñ, & in a grete myrthe he sayde vnto his meneya;  
 "O, ye felows! I mot hafe haldyñ my tong & loste my bakyñ-  
 flyk." And when his servandis wolde eatt any gude meate, þai  
 24 wolde threpe vppon hym at he was seke; and he wulde aske þaim  
 whareby þai wyste, & þai wold' say, "Yis, Sur, for your haris  
 er passand' bolnyd'." & þañ he wold' trow he was seke, & lay hym  
 down oñ his bedd'. And þañ þai wold' ordand' gude metis and  
 28 gyff hym owder little or noght þeroff, & eate vp þe toder  
 þer selfe.

Simplitatem deus remunerat. Supra de contricione.

<sup>1</sup> Harl. MS. vt nichil numerare sciret nisi in quantum res essent pares.

<sup>2</sup> MS. felow.

*Simplicitas aliquando ad virtutem pertinet. Supra de obediencia, xj.*

*Simulacio. Simulare stultum tempore et loco aliquando expedit. Supra de fatuitate.* 4

*Singularitas in obseruancijs est aliquando occasio vane glorie. Supra de abstinencia, ij<sup>a</sup>.*

## DCCXX.

*Sitire non habent aliqui ex complexione.*

Solinus tellis how *per* er som̄ *pat* er so grete of bonys *pat* 8  
*pai* neuer nowder er thrusti nor swetis; and he sais he cañ  
consayve *pat* be many resons.

*Sobrietas. Sobrius debet esse iudex. Supra de abstinencia, vij.* 12

## DCCXXI.

*Societas malorum fugienda est.*

Petrus Alphonsus<sup>1</sup> tellis how oñ a tyme ij clerkis went samen  
befor̄ a place *per* *pa* was many drynkers, and *pai* callid̄ *paim* in.  
And *pe* tone of *paim* went into *paim*, & *pe* toder wold̄ nott bod 16  
went oñ hys wais; and it was fer with-in nyght. So *pe* wachis  
of *pe* towñ fande all̄ pies drynkers syttand samen, & *pe* clerk with  
*paim*, & becauce a mañ of *pe* towñ was robbid̄ *pat* nyght, *pai* take  
*paim* all̄ & *pe* clerk with *paim*, & hanged̄ *paim*. And *pe* clerke at 20  
bade with *paim*, or he was hanged̄, sayd̄ oñ *pis* maner of wyse;  
“*Quisquis inique gentis consorcio fruitur, procul dubio mortis*  
*immerite penas lucratur.* What som̄ evur he be at vsis ill̄ company,  
na dowte of he sail̄ hafe ane ill̄ dead.” 24

## DCCXXII.

*Socio fatuo vel malo non est adquiescendum.*

We rede in ‘*Libro de Dono Timoris*’ how oñ a tyme ij brethur  
went samen be *pe* way, and *pe* ton[e] was wyse & *pe* toder bod

<sup>1</sup> MS. Alphonsus.

a fule. So þai come vnto a gate-shatyfl þer þer was ij wa[ys], þat one a fayr way, & þat oþer a fowle way, and þe fule wolde not go be þe fayre way<sup>1</sup>. And þe wise sayd vnto hym; "þis way is  
 4 bothe fayr & gude, & wuld lede vs to a gude herbarie." And þe toder sayd; "Nay, þis way, puff all it be fowle & sharpe, yit it w[ill] lede vs vnto a gude herberie; and þerfor I councefl þe latt vs go here-bye." So þis fule wolde not trow bod þat at he  
 8 saw, & wold algaþis go þe fayr way, and þe wise wold not lefe hym bod felud hym, þuf all it wer agayns his wiþ. So as þai w[ent] samen, thevis mett with þaim, and þai garte put þaim in prison.  
 And afterward þe kyng garte bryng befor hym all þat wer in  
 12 prison. So þies ij war broght befor þe kyng and feþ at stryfe befor hym, ffor þe wyse made playnt of þe fule, how þat he wolde not truste on hym of þe way, and þe fule complenyd of þe wyse becauce he folowid hym & wiste he was bod a fule. And þan þe  
 16 kyng gaf a sentence & bat at þai bothe sulde be hanged, þe fule becauce he wold not trow þe wyse, & þe wise becauce he folowd þe fule.

Socij aliquando mutuo se decipiunt. *Supra de*  
 20 *decepcione, iiij.*

Socius socium aliquando ad negandum deum inducit.  
*Supra de negacione.*

## DCCXXIII.

*Societatem plurium non expedit sequi.*

24 We rede in 'Legenda Longabordica' of one Richard, þat was kyng of Freseland, when he sulde be crystend in þe yere of our Lorde ccc, & he had putt þe tone fute in to þe funte<sup>2</sup>, he helde þe toder oute, & sayd; "Whar er all þe noble men of my kyn? In  
 28 hefl or in Paradise?" And one tellid hym at þai wer in hefl. And when he hard þat, he drew oute his fute of þe funt agayn &

<sup>1</sup> Harl. MS. Voluit fatuus per viam delectabilem ire, sapiens autem dixit, "Et si illa via sit delectabilis, tamen ducit ad malum, alia, vero, licet sit

aspera, tamen ad bonum hospitium ducit."

<sup>2</sup> MS. has another and here.



sayd; “*Sanctius est plures quam pauciores sequi.* It is more halie to folow many þan few.” And þus he was deseyvid be a fend þat promysid hym to gyff hym þat day thrid day ane vnnumerable porcion of gude. And on þe thrid day he dyed 4 sodanlie, & was perpetuallie dampnyd for evur.

## DCCXXIV.

*Solitudo. Solitudinem multi propter deum appetunt.*

We rede in ‘*Vitis Patrum*’ how on a tyme a solitarie went into 8 wyldernes, & he was cled aff in a lyn sakk alone. And when he had walkid þerin iij dayes, he stude vp apou a grete stone, and he was war vnderne the it of a man fedand hym of grene herbis as it had bene a beste. And he went down privalie & gatt hym 12 & held hym, and pis olde man was nakid & myght not suffre þe odor of a man, and gatt fro hym & ran away als faste as he myght. And þe toder ran after hym & cryed; “Abyde, & lat me speke with þe!” So he abade & spak with hym<sup>1</sup>, and when 16 þai come nere samen, þe olde man bade & askid hym whatt he wolde. And he sayd; “Fadur, I pray þe, tell me a wurd at I may be sauid bye!” And he ansswerd hym agayn & sayd; “Fle mans felowschupp & be still, & þou sail be safe.” 20

*Solitudo quietem anime et consciencie facit. Supra de quiete, i.*

## DCCXXV.

*Solitudinem eligere inspiratur a deo.*

We rede in ‘*Vitis Patrum*’ of one Arsenius, þat was of moste 24 valow in þe emperours palas, and he besoght God in his prayers to drys hym into þe way of hele. And a voyce come to hym & sayd; “Fle mans felowshupp & þou sail be safe.” And so he did. *et c.*

<sup>1</sup> MS. *repeats*, and he abayde.

## DCCXXVI.

Solitudinem relinquere suggerit [*diabolus*].

We rede in 'Vitis Patrum' how *per* was one þat went into wyldernes, and he besoght God to send' hym a place *per* he wold' at  
 4 he ristid' and abade. And so *per* come ane agle, & he folud' hur, as sho had bene ane aungeſt, wha' *per* was a palm, & a well at þe rute *per*off. And when' he had' *per* many yeris lifid' in penance, & had none oder mete bod of þe frute of þe palm & drynk of þe well,  
 8 þe devuſt had' envy at hym, & he come vnto hym in lyknes of a messanger. And when' he had' beholden' hym grathelie, he sayd' vnto hym; "Is not þis he þat I hafe soght? Yis, forsuthe it is he." And so he come to hym & sayd'; "I hafe soght þe many day,  
 12 & I cuthe not fynd' þe. Go we home, for þi fadur is dead' & þe heritage is happyd' vnto þe; and *per* wyſt many folke feght *per*for bod if þou com' tytter home, and if þou com' þai wuſt sease. And when' þou hase it, þou may, and þou wiſt, deale it for Goddis sake."  
 16 And he grawntid' vnto hym & come home vnto his fadur howse, and fand' hym on lyfe. And when' he saw þat he was confusid in hym selfe, and abade *per* in grete trubble and besynes. And at þe laste he dyed & made a wrechid' end'.

20 Solitarius aliquando in peccatum labitur. *Supra de presumpeione, j.*

Solucio. Solui debet debitum et promissum. *Supra de promisso.*

## DCCXXVII.

24 Sortilegijs non est fides adhibenda.

We rede in 'Libro de Dono Timoris' how þat a womman þat vsyd sorcerie happend on a tyme to fall' seke and was bownd to dye. And hur doghter cownceld' hur to be schrevyn & take hur  
 28 sacramentis, and sho wolde not. So hur neghbur come in & cownceld' hur þe same, and sho ansswerd' þaim agayn & said';

"I moñ not dye þus sone." And þai sayd; "Yis, ye er lyke to dye." And sho sayd; "Nay! I añ certañ at I moñ liff yit þis v yere." And þai axkid' hur how sho knew þat, and sho ansswerd' agayñ & said' þat oñ þe furste day of Maij þe goke 4 ansswerd' hur & sayd' v tymys, "Cukkow!" And be þat sho sayd sho wiste wele þat sho sulde liff v yere. And þus onone after in þis belefe, *with-owten* any sacrament, sho dyed: *et c<sup>o</sup>*.

*Sortilegium quandoque fit de sacramentis. Supra 8 de sacramento, ij<sup>1</sup>.*

## DCCXXVIII.

## Sortilegi puniuntur.

Cesarius tellis how som tyme *per* was in Englonð a womman<sup>2</sup> þat vsid' sorcerie. And oñ a day as sho was bowñ to eatt, sho 12 hard' a craw cry beside hur, and sodanlie þe knyfe þat was in hur hande fell. & hereby sho demyd' at hur dead' drew nere, & so sho fell seke, bowñ to dye. And sho sent after a monk & a noñ þat was hur childer, and chargid þaim in hur blissing þat onone as sho 16 war dead' þai sulde sew hur in a harte-skyñ, & þañ at þai sulde close hur in a tombe of stone, and at þai sulde feste þe coveryng *peroñ* stronglie bothe *with* lead & strong yrn, & at þai sulde close þis stane & bynde it aboute *with* iij strang chynys, and þañ at þai 20 sulde do mes & pray for hur aboute hur bodye. And if sho lay so sekurlie iij dayes, þañ sho chargid' þaim to bery hur vpp[on] þe iiij day in þe erth. And so añ þis was done, and ij furste nyghtis, as clerkis was sayand' *per* prayers aboute hur, ffendys 24 brak þe yatis of þe kurk, & come in vnto hur & brak ij of þe chynys at was at ather end; and þe myddyñ chyne abade styñ hale. And vppoñ þe iij nyght aboute cokkraw, *per* come in suche a throng of fendis, at þai at saw it semyd' at þe temple turnyd' vpsadowñ. 28 So *per* come a fend' at was maste vgsoñ of añ, & hyer þañ any of þe toder was, and he come vnto þis tombe and callid' hur be hur

<sup>1</sup> MS. j.<sup>2</sup> MS. wommand.



name & bad hur ryse. And sho ansswerd agayn & sayde sho mot not for þe bondis at was boð aboute þe tombe. And he bad lowse þaim, and onone at his commandment þe chyne braste as it had  
 4 bene hardis, & þe coueryng of þe tombe flow off. And þer he tuke hur oppynlie befor all meñ & bare hur oute of þe kurk. And þer befor þe yatis þer was ordand a blak hors, & þat ane vglie, & here-vppoñ was sho sett. & þañ onone sho & all þis felowshup  
 8 vanysshid away.

## DCCXXIX.

## Spectacula vana vitanda sunt.

Fulgencius tellis how þat Dyogenes, when he wex olde, he was fellie vexid with þe fevurs. So on a tyme he sett hym down  
 12 at a tre-rute in þe soñ to comfurth hym, and when he was gretelie turment with þe sekenes, & saw other meñ go vnto disportis & laykys, he sayd vnto hym selfe; "O! how fonde at meñ ar now on dayes! Lo! how pai faste ryñ to se wonders & meñ feght, and  
 16 lukis not after me þat stryvis with so fell a sekenes as I do."

## DCCXXX.

## Sponsalia contrahuntur per anuli tradicionem.

Guillelmus tellis how som tyme at Rome þer was a yong mañ þat was new wed. So on a tyme as he was playand with his  
 20 felows, he put furth his hand vnto þe ymage of Venus, þat<sup>1</sup> was made of bras, and delyverd hur his weddyng-ryng to kepe to þe play war done. And when þe play was done he come & axkid his ryng agayn, & he fand it on þe ymage fynger & þe fynger cruked  
 24 into þe luff of hur hand. And he wraystid at hur fynger and he cuthe nott gett of þe ryng nor yit breke hur fynger, so he lete it alone. And on þe nyght after he come thedur with his servand, & he fand hur fynger streght & þe ryng takyn away. And he  
 28 turnyd agayn & fenyd as hym aylid nott, & went to bed with his wife; and as he lay in his bed with his wyfe, he feld a blak myrk thyng welter betwix hym & his wyfe, and he mot fele it wele bod he myght nocht se itt. And be þis obstacle he was lett fro halsyng

<sup>1</sup> MS. þas.

of his wyfe. And he harde a voyce say vnto hym; "*Mecum concube: hafe at do with me, for pis day pou wed me; ffor I am Venus at pou put þe ryng on þe fynger of, and þat saff þou neuer hafe agayn.*" And so it was a long tyme, and evur when he wold<sup>4</sup> hafe liggen with his wyfe, he bothe felid<sup>t</sup> pis in his bed<sup>t</sup> & hard<sup>t</sup> þe voyce þeroff. So on a tyme he tuke his lefe at his wife & his howshold<sup>t</sup>, & wold<sup>t</sup> walk fer oute of contrey. So hym happynd<sup>t</sup> mete with a nygromansyer þat hight Palumbus, and he tuke coun- 8 cess at hym. & he wrote hym a lettre and delyverd hym it, and bad hym bere it befor<sup>t</sup> hym in his hand vnto he com<sup>t</sup> att þe nexte gateshatyff; and so he did<sup>t</sup>. And agayn evyn he come to a place þer iiij wayes met samen, & þer he saw com<sup>t</sup> rydand<sup>t</sup> & on fute<sup>12</sup> a grete pepyff bothe men<sup>t</sup> and wommen<sup>t</sup>, som<sup>t</sup> merie and som<sup>t</sup> hevye. And emang oþer he saw a womman gaylie arayed like a common womman, and hur clothis war so thyn<sup>t</sup> at he mot se aff þat evur sho had<sup>t</sup>; & at þe laste come þe lord<sup>t</sup> of pis company & lukid angrelie of 16 pis yong man<sup>t</sup> & axkid<sup>t</sup> hym whatt he did<sup>t</sup> þer. And he, as it was taght hym, wolde gyff no wurde to ansswer<sup>t</sup>, bod put furth his hand with þe letter þerin. And pis fend<sup>t</sup> knew þe seale of þe lettyr & durst not [*scorn it*]<sup>1</sup>, bod tuke it & red it, & onone he sent 20 a meneya vnto Venus & tuke pis ryng fro hur ayayns hur will. And fro thens forward<sup>t</sup> pis yong man<sup>t</sup> come home & pis ryng with hym, & neuer after he was lettid<sup>t</sup> to lyg with his wyfe nor nevur hard<sup>t</sup> uoyce after.

24

Sompnus. *Infra de vigilia.*

Status religionis quo ad personas se habent, sicut  
eximia et excelsa. *Supra de religione*<sup>2</sup>.

Status religionis prefertur statui seculari. *Supra* 28  
de contemptu mundi.

Statutum. *Statuta superiorum debent teneri. Su-  
pra de lege, ij*<sup>3</sup>.

<sup>1</sup> Harl. MS. Demon, notum sigillum non audens contempnere, legit scriptum.

<sup>2</sup> Arund. MS. sicut existencia et excelsa et alibi. Harl. MS. *Supra*

existencia et excessa et alibi.

<sup>3</sup> *Exemplum Lexi* is omitted by the English translator, so the reference should be to Lex, i.

DCCXXXI.

Stephani Prothomartiris. Stephanus infirmos  
sanat.

Saynt Austyn<sup>4</sup> tellis how oñ a tyme at Cesaria Capadocie *per*  
was a wurthi wommañ pat had x sonnys. So on a day sho  
was gretelie vexid<sup>8</sup> ayayns paim, and gaff paim ał hur malysoñ.  
And onone þe vengeange of God<sup>8</sup> folowid<sup>8</sup> after, for sodanlie pai ał  
were streken<sup>8</sup> with a palcie, & pai waxed<sup>8</sup> so pure at pai wavurd<sup>8</sup>  
aboute here & *per*. And evur whar pai went, ilk mañ beheld<sup>8</sup>  
paim and wondred oñ paim. And of þies x, ij come vnto Yponeus<sup>1</sup>,  
and *per* befor<sup>8</sup> ane altar of Saynt Stephan pai war curid<sup>8</sup>.

Stephani corpus coniunctum est corpori Sancti  
<sup>12</sup> Laurencij. *Supra de Laurencio, j.*

DCCXXXII.

Studium. Studere debent libenter clerici.

Agellius. Democritus, philosophus, when<sup>8</sup> he was of a moste  
happy & riche fortun<sup>8</sup>, he went vnto Athenys & lefte ał to his  
<sup>16</sup> frendis, for to by wysdom<sup>8</sup>. And becauce in his mynd<sup>8</sup> he sulde  
desire none thyng at he saw, he garte putt oute his een<sup>8</sup> at he mott  
hase his inward wittis mo<sup>8</sup> whik. þuff ał Tertullianus<sup>2</sup> telf<sup>8</sup> at he  
garte putte oute his ene becauce he mot not se no wommañ with-  
<sup>20</sup> outeñ pereñ of his chastitie, whilk pat is not contrarie to our  
entent.

Studium circa celestia rapit hominem extra se.  
*Supra Augustini, iij.*

DCCXXXIII.

<sup>24</sup> Studendum est amore celestium.

Saynt Gregorie tellis & says; "Anthonye pat dwelte with me  
in a monastarie many yeris, and euerilk day made his prayer

<sup>1</sup> Latin MS. Yponam venientes.

<sup>2</sup> MS. Tritullianus.



to God *with* gretand teris. So on a tyme when he bethoght hym of halie write, *with* a grete fervent desyre he soght not in paim wurdis of connyng, bod of compunccion & of wepyng, þat his mynde be that mot be stirrid to contemplacion & religion of holie lyfe, and not for to thynk of warldlie thyngs."

Stulticia. Stulto socio non est adquiescendum.

*Supra* de societate, ij.

Stulticie conueniunt que *supra* dicuntur de infirmitate.

#### DCCXXXIV.

Suffragium. Suffragia facta a bonis multum valent.

We rede in 'Legend Lombardica,' som tyme a knyght þat was dead apperid vnto a nodir knyght þat was olife, and sayd vnto hym; "Frend, deme none ill of no man, and forgyff me if I hafe synnyd oght agayns þe." And when he axked hym of his asstate, he ansswerd agayn & said; "I am turment *with* dyvers paynys, bod I pray þe gar pray for me." So he axkid hym if he wold at suche a preste & suche a preste<sup>1</sup> sulde pray for hym. He wold not ansswer agayn, in maner as he had refusid paim, and he shuke his head. So he axkid hym if he wolde at suche ane hermett prayed for hym, and he said; "Ya, walde God at he wolde pray for me." And he promysid hym at he sulde make hym so to do. And he tolde hym agayn þat he sulde liff to þat day ij yere & þan he sulde dye; & þus he dispayred away. And þe knyght amendid his lyfe and at þe laste made a gude ende.

#### DCCXXXV.

Suffragia facta pro defunctis grata sunt eis.

Cantor *Parisiensis* tellis how on a tyme as a man went aboute þe kurk-garth sayand alway his De Profundis for all cristen sawlis, so on a tyme þis mans enmys sewid after hym into þe same kurk-

<sup>1</sup> Harl. MS. an a tali et tali sacerdote, &c.

garth, & he fled thedir. And onone all þe dead meñ rase, and ilkone of þaim a spade in his hand; and manlelie þai defendid̃ hyṁ and made his enmys so ferde at þai fled ichone.

4 *Suffragium misse spiritualiter mortuis valet. Supra de sacerdote.*

*Suffragium orationis eciam dampnato profuit. Supra de oratione.*

DCCXXXVI.

8 *Suffragia non prosunt dampnatis secundum legacionem.*

Cesarius tellis how som tyme þer was a preste þat prayed specialle with grete devocioṁ in his mes & his other prayers  
12 for a prince of Almany þat was dead. And þer apperid̃ vnto hyṁ a certayṁ saynt & sayd̃; “Whi laburs þou so for a maṁ þat is dampned? It profettis hyṁ no thyng, for his saule is in þe depe pitt of hell.” And þe preste ansswerd̃ agayṁ & sayd̃; “Sur,  
16 he hase done me mykyll gude.” And þe saynt bad hyṁ sease & pray no moṛ for hyṁ, for he was deade a yere or he was berid̃, and a wykkid spirit instead of a sawle nurissid̃ his body.

*Suffragia cum elemosina valent. Supra de ele-*  
20 *mosina, x.*

*Suffragia obligatos pro alijs redemunt. Supra de obligacione.*

*Suffragia penam debitam minuunt. Supra de*  
24 *apostatis.*

DCCXXXVII.

*Superbia. Superbus nec in vita nec in morte  
parem vult habere.*

Commestor tellis how when Alexander turnyd̃ agayṁ into  
28 Babyloṁ & his suster had poysond hyṁ, he mot not speke, & herefor he wrate his testament his awṁ hand. And he wold̃ not

bewitt hys kyngdom̄ hale vnto no a mañ, þat none of þaim at come after hym̄ sulde be lyke hym̄ in power, bod he made successurs of his kyngdom̄ xij yong meñ þat had bene in his felowshup̄ fro barn̄ little.

4

DCCXXXVIII.

*Superbus eciam per humilitatem gloriam appetit.*

Valerius Publeus<sup>1</sup> tellis how som tyme þer was a cowncelour of Rome, and he luffid̄ the peple so specialle, vnto so mekuff̄ at he was callid̄ to surname Plebicola. And he dwelte in þe merket-8 stede, & becauce his howse was hyer þañ neghburgs, he garte take þaim downe & make þaim̄ evyñ with his neghburgs<sup>2</sup>.

DCCXXXIX.

*Superbia aliquando oritur ex bonis operibus.*

Seuerus tellis how som̄ tyme þer was a saynt þat had a grete 12 vertue in castyng oute of ffendis, not aloneliē when̄ he was present, nor in his awñ wurd̄ alone, bod somtyme when̄ he was absent, and somtyme þurgh̄ þe hem̄ of his hare, and somtyme be his lettres-sendingyng. & he wolde heale many folk þat war seke, and herefor̄ 16 þurgh̄ all̄ þe wurld̄ þer come vnto hym̄ mekuff̄ peple. And as it was sayd̄, he abstenyð̄ hym̄ bothe fro meat & drynk. Neuer-pe-les at þe laste he cachid̄ a pride here-of in his harte, to so mekiff̄ þat his vertue faylid̄ in hym̄, and when̄ he saw þat, he 20 repentid̄ hym̄ & besoght God at he mott be made lyke þaim̄ at he had curyd̄, & at þe fend̄ myght hafe power oñ hym̄ v monethis, And so it happend̄, & he was boñ, & he did many wondres at all̄ þe contrey spak of hym̄, how he was correcte with a fend̄ and̄ boñ in 24 bandys. And in þe v moneth̄ he was delyvurd̄, not aloneliē of þe fend̄, bod of all̄ oper vanyties þat had behapped hym̄.

*Superbia opera de genere bonorum destruit. Supra de peccato.*

28

<sup>1</sup> Arund. MS. Valerius Publi[c]us, consul romanus, plebem adeo dilexit, &c.

<sup>2</sup> Arundel MS. Idem edes suas in

medio foro dirui fecit quia nimis excelsæ super ceteras apparebat, quantumcumque domi inferior tum gloria superior euasit.



*Superbia quandoque insidiatur bonis operibus ut pereant, sed propter hoc non sunt omittenda.*  
*Supra Barnardi, j.*

4 *Superbia non debet esse in corde religiosi. Supra de religione.*

*Superbia in paupere est ei nociua. Supra de paupertate.*

8 *Superbus fetet coram deo et angelis. Supra de angelo.*

*Superbiam frequenter sequitur humilitas. Supra de gloria, iij.*

## DCCXL.

12                     *Superbia virtutes adnichilat.*

Cesarius tellis how som tyme *per* was a mañ pat was vexid' with a spyritt, and his frendis bad hym vnto a mansyō of Ceustus ordur. And whē þe priour<sup>1</sup> come he spak vnto þe fend' at was in 16 hym, & sayd'; "Þis monk commandis þe to pas oute of þis mañ, and how dar þou dwell in hym in þis place?" And þe fende ansswerd & sayd'; "I am not ferde for hym ffor he is prowde, & þat makis me to hafe power oñ hym."

20 *Superbia eciam<sup>2</sup> secularibus displicet. Supra de abbate, x.*

*Superbia frequenter manifestatur in ornamentis exterioribus. Supra de angelo et de ornatu per totum et de prodigalitate.*

24

## DCCXLI.

*Suspicio diligenter examinata est falsa.*

Saynt Ierom tellis þat it is wreten in þe bukis of Ypocratis how *per* was a mañ pat poght his wyfe sulde be punysshid', & suspecte

<sup>1</sup> Latin MSS. egressus prior cum quodam monacho iuvene quem nouerat uirginem corpore, ait demoni;

"Si precepit tibi monachus iste ut exeas, quomodo audibis manere?"

<sup>2</sup> MS. in.

hur becauce sho bare a fayr barñ at was not like nowder þe fadur nor þe modir. So þai bathe agreid<sup>t</sup> at a leche sulde essone þe question. And a leche come, & he sayd<sup>1</sup> it was like þe clothe at was on the bed when it was getten, & þus þe womman was delyverd<sup>4</sup> from hur suspencion.

Suspicionem mouentur defacili viri ad vxores. *Supra*  
de pulcritudine.

Suspicio tollitur vel confirmatur per probacionem. 8  
*Supra* de Paulo<sup>2</sup>.

## DCCXLII.

Tactus. Tangi debet mulier nec a sanis nec ab  
infirmis.

Saynt Gregur tellis how som tyme þer was a preste, & þer<sup>12</sup> was giffen hym a kurk and he governyd it with mekuil drede, whilk<sup>3</sup> þat fro he had furste tane ordurs he luffid<sup>t</sup> passynglie presbiteram suam, for in that contre evur-ilk a preste hath a wyfe, bod he fled hur as he wold<sup>t</sup> hafe done pestelens, and wulde not suffre<sup>16</sup> hur com nere hym. And when he had bene xlti yere preste, a grete ffevors tuke hym so þat he was bowñ to dye & tuke a passioñ of dead. And when his wyfe saw that, sho made grete sorow & went he had dyed. And sho lenyd<sup>t</sup> down hur mowthe vnto<sup>20</sup> his at luke if any brethe war in hym, and when he felid<sup>t</sup> hur he spak vnto hur & sayd; "Go away fro me, womman, ffor yit þer is a sparke of lyfe in me, & þerfor remefe away þe cass at it burn not!"<sup>24</sup>

Tactus mulieris movet carnem viri. *Supra* Leonis  
pape.

Taxillus. Taxillorum ludus displicet deo. *Supra*  
de ludo. 28

<sup>1</sup> Latin MSS. Ne forte talis pictura esset in cubiculo. Qua inuenta, mulier a suspicione liberata.

<sup>2</sup> Reference supplied from the Latin

MSS.

<sup>3</sup> Latin MSS. qui ex tempore ordinis suscepti presbiteram suam ut sororem diligens, sed ut pestem fugiens, &c.

Taxillorum ludus est aliquando causa blasfemandi  
deum. *Supra de blasfemia.*

## DCCXLIII.

Te Deum devote cantantibus deuotus ympnus est.

4 Cesarius [*tellis*] how pat in Essex<sup>1</sup>, in a monasterye of nonnys,  
per was a litle damyseñ, and oñ a grete solempne nyght hur  
maistres lete hur com̄ with hur to matyns. So þe damyseñ was  
8 bod a wayke thyng, and hur maistres was ferd' at sho sulde take  
dortur to hur bed agayn. And at hur commandment sho went  
furth of þe where, puff all it war with ill wyñ, and abade with-  
oute þe where & thoght to here þe residue of matyns. And when  
12 þis song, Te Deum, was begon, sho saw hevyñ oppyñ & all þe  
quere of þe nonnys lifte vp into hevyñ. And when þai come  
at þis place, "Tibi omnes angeli," et c<sup>o</sup>, sho saw all þe ordurs  
of angels, and evur-ilk angel bow down ð his head & knele down oñ  
16 his kne & hold vp per handys and wurshup God & syng with þaim  
att sang, "Sanctus, Sanctus, Sanctus," et c<sup>o</sup>. And þe same did' þe  
apostels at "Te gloriosus," and þe prophetis at "Te prophetarum,"  
and þe martyrs at "Te martirum." And afterwerd' confessurs and  
20 virgyns & all oper did' þe same. And when þai sang þe laste vers,  
"In te, Domine, sperauī," þe quere of þe susters descendid' agayn  
down vnto þe erth, and hevyñ sparryd agayn after þaim<sup>2</sup>.

## DCCXLIV.

Tempestas. Tempestati aliquando admiscetur  
24 demones.

Cesarius tellis how, in þe bisshoppryke of Treuen, oñ a tyme as  
a preste pat hyght Henry satt in þe tavern, per happend a storm  
& a tempeste in þe ayre, & pat a grete. And he & his clerk ran  
28 faste into þe kurk at<sup>3</sup> rang þe<sup>4</sup> bellis, and when þai come at

<sup>1</sup> Latin MSS. In Saxonia.

<sup>2</sup> A marginal note has, nota, de  
Te Deum.

<sup>3</sup> & erased, and at added above.

<sup>4</sup> MS. repeats, þe.



þe kurk-dure, a dynt of þe thondre smate þaim bathe downd, so at þe clerk lay vnder-nethe þe preste, & he was nothyng hurte, and all þe preste membrys war all to-swythynd, and all þe tuder partie of his bodie vntuchid; and he was a ffornycatur. And his clothis 4 war so revynd at neuer a pece of thayme was hale with a noder, outtake þat parte on his lefte arme þat his manyple was wunte to hyng on. And he had on a payr of new buttows, and þai wer al to-revynd as þai had bene revynd with fless-crokis, and þe solis war 8 lyke as þai had bene sodden in hate watir. And þe clerk was passand ferd & had grete wonder hereof, and he saw fendis feghtand in þe kurk and ij shrynys þat war behynd þe hie altar feß down on the altar & brak. & þan come þe saynttis at þe relykkis of lay 12 þerin, & withstude stronglie þe fendis, and þer was betwix þe saynttis & þaim a grete batell. So at þe laste þe fendis war ouer-commend, & becauce þai mot not bere away with þaim þe prestis bodie, þai take a parte with þaim of þe kurk-rufe. Also þe clerk 16 saw þe preste bodie oft sithis born vp to þe steple topp with strenth of fendis; bod thurgh helpe of þe saynttis it was ay broght downd agaynd.

## DCCXLV.

## Temptacio. Temptaciones demonum sunt diuerse. 20

We rede in 'Vitis Patrum' how Macharius þe abbott saw on a tyme þe devyll go in a mans lyknes. And he had on a lyn garment all to-revynd & full off holis, & it hang full of lityß pottis. And þis abbot axked hym whither he went, and he said he went 24 to giff his brethir a drynk. So he axkid hym wharto he bare so many pottis, and he said; "I bere taste vnto our brether, so þat if a pott please not to any of þaim I sall offer hym a noder, or a thrid, & so in ordur to som please hym." And when he 28 come agaynd, þis abbot axkid hym how he had done, and he ansswerd & said; "þer was none at wulde consente vnto me bod one." So þis abbot rase & went vnto his brethir, & he fande onone þis bruther at was tempid; and with his exhortacion onone he 32 conuerte hym agaynd vnto gude lyfe. So onone afterward þis

abbott mett þe devull agayn & axkid̃ hyṁ whither he went, and he said̃ he went vnto his brethir. And wheñ he come agayn þis abbot axkid̃ hyṁ how his brethur did̃. And he sayd̃, iif;  
 4 “for,” he sayd̃, “þai er all halie meñ, & ane þat I had emang þaim, I hafe loste hyṁ, for he is halier þañ þai all, and þat duse me mekuif̃ iif.” And wheñ þis alde abbott harde þis he held̃ vp his handis and thankid̃ almightie God.

8 *Temptat demon aliquos visibiliter. Supra de Antonio et de quiete, iv*<sup>1</sup>.

## DCCXLVI.

*Temptacio est magistra meriti.*

We rede in ‘*Vitis Patrum*’ how oñ a tyme þe disciple of ane  
 12 alde monke was gretelie tempid̃ with þe spirit of fornicaciōn, bod þurgh þe grace of God, mannelie he withstude it. And þis monke, when he saw hyṁ so grete labur þerōñ, he sayd vnto hyṁ;  
 “Soñ, and þou wilt, I sail pray God to do þis temptaciōn away fro  
 16 the.” And he answerd̃ agayn & sayd; “Thuf all I hafe a grete labur in withstondyng þerof, yitt I fele frute þerin, ffor it cawsis me to faste & for to wake and giff hede vnto my prayers. And þerfor̃ I pray þe pray Almyghtie God to gif me vertue to sustene  
 20 itt, and for to withstonde it manfullie.”

## DCCXLVII.

*Temptat demon religiosos per formas mulierum ymaginatas*<sup>2</sup>.

We rede in ‘*Vitis Patrum*’ how soñ [tyme] þer was in a  
 24 monasterie a monk þat had a soñ. And he was so long nurissid̃ þer & come not oute, att he knew not whatkyñ thyng wommeñ was. So wheñ he was wexeñ vnto mans state, þe devull apperid̃ vnto hyṁ in lyknes and clothyng of a wommañ, and he tolde his

<sup>1</sup> MS. iij.<sup>2</sup> MS. ymaginatinas.

fadur whatt he had sene and axkid hym whatt it was, & he wolde not tell hym. So on a tyme he went with his fadur into Egypte, and per he saw wommen. And pan he tolde his fadur at pai war swilk at he saw in his abbay in wyldernes, and his fadur had 4 mervell here-of & trowid at it was a disseyte of pe devull and said vnto hym; "Son, thies er seculer monkes pat vsis a noder maner of habett pan monkis or hermettis duse." And onone pai went home samen agayn, and he wolde nevur after latt hym com furth 8 agayn oute of his abbay.

Temptatus heremita a demone interfecit patrem suum. *Supra de credere.*

Temptatos adiuvat Marie salutacio. *Supra de 12 Maria, ix.*

Temptat demon ieiunantes. *Supra de abstinencia, vj.*

## DCCXLVIII.

Temptans caro debet domari.

16

We rede in 'Vitis Patrum' how som tyme per was a yong man in ane abbay, and be no contenance nor none other gude werk he mot not distroy pe flawm of his flessch. So on a tyme when pis temptacion was knowen emangis his brethur, his abbott garte 20 kepe hym strayte, and commandid a sharp angry monke at he sulde flite with hym & bete hym, and lat hym compleyn hym to whome he wolde. So on a tyme pe monkis compleynyd vnto pe abbott & said pis yong monk had grete wrong. He began to wepe 24 and was destitute of all helpe; and pus he was done to all a yere. And when pe yere was done, he was axkid if his ill thoughtis wer gone, or if he felid oght of paim. And he ansswerd agayn vnto his abbott & sayd; "Fadur, how may I thynk of fornycacion 28 when I may skantlie liff for sorow pat I suffer?"

Temptacione carnis *eciam sancti interdum vexantur.*  
*Supra de carne, j.*



- Temptatur caro per tactum mulieris. *Supra de Leone papa.*
- Temptacio carnalis a sanctis beneficia dei tollit.  
 4 *Supra de predicatore, iij.*
- Temptacio carnalis accepta a sanctis demones letificat.  
*Supra de cruce, ij.*
- Temptacio carnalis *eciam* sanctos in peccatum precipitat. *Supra de carne, ij.*
- Temptacio carnalis hominem inducit ad negandum deum. *Supra de amore, ij.*
- Temptacio carnalis *eciam* sanctos desperare facit.  
 12 *Supra de carne, iij.*
- Temptantur carne *eciam* senes. *Supra de confidencia.*
- Temptacio carnis reprimitur per fetorem mulieris.  
 16 *Supra de carne, vi<sup>1</sup>.*
- Temptacio carnis *eciam* orationibus extinguitur.  
*Supra de abbatissa, ij, et de Agnete et aliquando non iuuatur. Supra de Maria, iij.*
- 20 Temptantur aliquando aliqui re vili. *Supra de oratione, ix et x.*

## DCCXLIX.

Temptat virum mulier ultro se ingerens.

- We rede in 'Historiis Barlaam' how *per* was a kyng pat hight  
 24 Abennyr, and he had a son pat hight Iosaphatt, pat was christend.  
 And he, purposand to withdraw hy<sup>m</sup> fro þe purpos of cristendo<sup>m</sup>  
 & chastite, he garte spar hy<sup>m</sup> in a chamber be his one, and  
 he garte bryng in to hy<sup>m</sup> fayr yong womme<sup>n</sup> and clenlie arayed ;  
 28 and þai sat by hy<sup>m</sup> & halsid hy<sup>m</sup> & shewhid hy<sup>m</sup> fayr cowntenance

<sup>1</sup> MS. iij.

& laburd' hym̄ to luste & lykyng of his fless̄h. Nor he had no mañ  
 pat he mott compleyñ hym̄ to nor aske counceñ per-of att, nor eate  
 with bod pai, and pai war all common vnto hym̄. And þe devuñ  
 had grete power in temppying of hym̄, so þat he fell vnto luste and 4  
 lykyng of his bodye. Not-withstondyng he vmthoght hym̄ of God  
 & began to wepe, & knokkid' on his breste and besoght God to helpe  
 hym̄. And þus he chasid' away all his ill thoghtis, and for all at  
 pies wommeñ cuthe do, his temptacion sesid' so þat he fell not 8  
 to syn̄.

## DCCL.

## Temptacio carnis sensum aliquando alienat.

Cesarius tellis how som tyme þer was a wurthi wommeñ. So on̄  
 a tyme as sho was be hur one in a castell þat sho dwelt in, sodanlie 12  
 scho was inflammyd' with þe fyre of luff at sho mot not suffre  
 it. So sho met with þe portar & sho prayed hym̄ to com̄ vp with  
 hur & ly by hur. And he as a gude mañ ansswerd' hur & said';  
 "Madame, what is pat at ye say? Whar is your witt? Behald' 16  
 Almyghti God & thynk of your awñ wurshup̄." And sho tuke no  
 hede to his saying, bod whē he had refusid' hur, as God wold'; sho  
 wente furth of þe castell vnto a grete watir þat rañ vnder þe  
 castell, and þer sho sett hur vp to þe shulders in þe calde water, & 20  
 þer sho satt vnto all þis luste þat was in hur was slakid'. And þañ  
 sho come vp agayñ & thankid' þe porter of his cownceñ, and at he putt  
 hur away from̄ hym̄, & sayd'; "And þou had giffen̄ me m̄ marke  
 of gold' it culde nott hafe done me so mekuñ gude as þi cownceñ 24  
 did'." And with þat sho went in agayñ vnwemmyd'.

## DCCLI.

Temptacione carnis amota permittit deus  
 aliquos cadere in deteriolem<sup>1</sup>.

Cesarius tellis how pat in Fraunce þer was a religious maydeñ 28  
 þat was made an anneras. And be þe temptacion of þe devuñ sho  
 was gretelie tempyd with luste of hur fless̄h, and sho prayed hertelie

<sup>1</sup> MS. Temptacione carnis amota permittit deus aliquando studere in  
 deteriolem.

vnto almighty God at sho mot be delyverd of pis temptaciōn. So in hur prayers oñ a tyme ane angeſt apperid vnto hur and axkid hur if sho wolde be delyverd fro pis temptaciōn, & sho said ya, full  
 4 fayn. And he bad hur say with gude will pis vers; “Confige timore *tuos* carnes meas, et c<sup>o</sup>,” & sho sulde be delyverd. And so sho did, and onone þe temptaciōn left hur. Bod onone after sho felt into a more perlious temptaciōn of God & of þe christen  
 8 fayth. And sho prayed God mo<sup>r</sup> speciali þa<sup>n</sup> sho did befor at sho mot be delyverd of þat temptaciōn. So oñ a tyme þe aungeſt apperid vnto hur agayn & said; “Suster, how is it *with* the?” And sho ansswerd agayn & said; “Nevur wars.” Tha<sup>n</sup>  
 12 þe angeſt askid hur if sho trowid at sho mott lyff *withoute* temptaciōn. “It is necessarie,” he said, “vnto þe to hafe þe tone of pies temptacions, and *perfor* chese þe whethur þou wilt hafe.” And þa<sup>n</sup> sho said; “I chese me vnto þe furste, ffor þuſt aſt it be vnclene,  
 16 yit it is kyndelie, and þe toder commys aſt of the devuſt.” And þus þe spirit of blasfeme lefte hur, and þe temptaciōn of hur flessch turnyd agayn vnto hur.

Temptacioni carnis conueniuntur multa que dicuntur  
 20 *supra* de luxuria.

## DCCLII.

Tempus necligere est valde periculosum.

We rede in ‘Libro de Dono Timoris’ how oñ a tyme a holie ma<sup>n</sup>, as he was in his prayers, he hard a voyce crying duelfullie in  
 24 spirit, & makyng mekuſt sorow. And when he axkid what it was, it ansswerd agayn & sayd it was dampned and it made mykuſt sorow for losyng of tyme, ffor in þat mene while, it said, it mot hafe done suche penance for þe truspas at it had done  
 28 at it mot hafe bene delyverd fro payn.

Temperancia bona auget elemosinam. *Supra* de elemosina.

Theodori, qui et Theodore. *Supra* de paciencia, iij.  
 32 Theodosij imperatoris. *Infra* de vanitate, j.



## DCCLIII.

## Testamentum vsurarij in morte factum valet.

Cesarius tellis how som tyme *per* was ane vsurar, & he was a passand<sup>r</sup> riche mañ. So hym<sup>ñ</sup> happend<sup>r</sup> to fall seke, bowñ to dye. So he sent after ane holie abbott, & confessid<sup>r</sup> hym<sup>ñ</sup> & forthoght his 4 syn<sup>ñ</sup>, & made his testament in pis maner of wyse & sayd<sup>r</sup>; “Sur, and ye wil<sup>l</sup> ansswe<sup>r</sup> for my saule, I wil<sup>l</sup> giff vnto you all þat evur I hafe at do with, what at you plesis.” And he grauntid<sup>r</sup> p<sup>er</sup>to & garte hafe all his gudis vnto his abbay, and also þe mañ þat was 8 seke. And evyn<sup>ñ</sup> as þai broght hym<sup>ñ</sup> into þe abbay he dyed<sup>r</sup> and pis abbott restorid<sup>r</sup> all his vsuries and gaff grete almos for hym<sup>ñ</sup>, and þe residue of his gudis he turnyd<sup>r</sup> into þe vse of his abbay & his brether. So as þe monkis war in þe<sup>r</sup> prayers abowte þe bodie of 12 pis mañ, þai war war stondand<sup>r</sup> oñ his lefte syde iiij vglie spyrittis, and when<sup>ñ</sup> þai saw þaim þai wer so ferd<sup>r</sup> at þai fled, all bod one olde holie monke. And onone he was war oñ þe<sup>1</sup> right side of pis mañ, standand<sup>r</sup>, iiij white aungels enence þe fendis. And onone one of 16 þe fendis sayd<sup>r</sup>; “Dixit iniustus ut delinquat in semetipso, non est timor Dei ante oculos eius. And pis is fulfillid<sup>r</sup> in pis mañ.” Thañ a noder sayd<sup>r</sup>; “Quoniam dolose egit vt inveniatur iniquitas eius ad odium.” And thañ þe iiij sayd<sup>r</sup>; “Verba [oris] eius iniquitas et 20 dolus, noluit intelligere vt bene ageret.” And þañ þe iiij said<sup>r</sup>; “Iniquitatem meditatus est in cubili suo, astitit [omni] uie non bone, maliciam autem non odiuit.” And þañ þai sayd<sup>r</sup> all to-gedur; “And God be rightwus & His wurd<sup>is</sup> trew pis mañ is owrs, for in 24 all þies is he giltie.” And þañ þe aungels ansswerd<sup>r</sup> agayñ & sayd<sup>r</sup>; “Now we sall say þe residue of þe psalmys at ye hafe begoñ.” And þe<sup>r</sup>for þe furste angeñ sayd<sup>r</sup>; “Domine, in celo misericordia tua, et veritas tua usque ad nubes.” Thañ þe secund 28 sayd<sup>r</sup>; “Iustitia tua sicut montes Dei, [iudicia tua] abyssus multa.” And þañ þe iiij said<sup>r</sup>; “Homines et iumenta saluabis, Domine, quemadmodum multiplicasti misericordiam tuam, Deus.” And þañ þe iiij spak & sayd<sup>r</sup>; “Filij autem hominum in tegmine alarum 32

<sup>1</sup> After þe, left, erased.

*tuarum superabunt.*" And þaṁ pai aſt cryeð *samen* & sayð; " þis maṁ is owrs, for he fleð vnto allmyghti God' and þedur saſt he go; ffor he trustid' to be vnder nethe þe coveyng of His wengis." And 4 þus þe fendis was confusid', and þus þe aungels had þis contryte saule away with þaim.

## DCCLIV.

*Testamentum facientes frequenter parum legant pro anima sua.*

8 We rede in 'Libro de Dono Timoris' of ane vsurar, when he sulde make his testament befor' þe preste & many oþer þat was bye, and he bewytt mekuſt vnto his frendis and nothyng ordand' for his saule, þe preste spak vnto hym & sayð; " Sur, thynk of your 12 sawle." And he ansswerd' agayn & sayð; " Sur, ye say wele, ffor trewlie I had nerehand' forgettyṁ itt bod now at ye thoght me on."

*Testatoris anima in purgatorio retinetur executoris necligencia. Supra de executore et in diuersis alijs locis.* 16

## DCCLV.

*Testimonium. Testes diligenter sunt examinandi.*

Cesarius telles how a kyng of Fraunce, þat hight Philipp<sup>1</sup>, had a baillay at Paryss<sup>h</sup>, & he covett gretelie his neghbur vyneyard' to 20 by, & he wolde not sell hym it. So his neghbur dyed, and þis baillay vmthoght hym of a fals wyle, and he hyrið ij felows on a nyght to go to þis mans grafe & take hym vp. And he & pai went on a nyght vnto his grafe & tuke hym oute of þe erth, and 24 putt in his hand a bagg full of money, als muche as he had profyrð hym perfor' whills he lifed, & made hym to take of a seke with his awn hand in presens of þies ij meṁ, notwithstanding he was dead, and he prayed þaim bere witnes hereof, and gaff þaim a gude 28 reward'. So pai layde hym in agayn & fylld þe grafe als wele as

<sup>1</sup> MS. *inserts, þat, here,*

it was before, and tuke þe money *with* þaim & went *per* ways. And oñ þe morn þis baillay entred into þis vyne-yarde & said' it was his, and þe wydow had mekuñ *merveñ* here-of [&] said' nay, it was not soo. And he said' yis, he had boght it of hur husband' 4 in his lyfe & payed' hym in his hand' *perfor*, and þat he offred' hym for to prufe. So þis wedow saw sho cuthe not *prevale* ayeyns hym, and went vnto þe kyng & made playnt oñ hym. And þe kyng commaundid' þe cauce to be examynd' be meñ of law, bod 8 þai examynd' it not sufficientlie, to so muche þe sentans went *with* þe baillay ayayns þe wedow. And þañ þis wedow made more sorow þañ she <sup>1</sup> did' afor, and sho come agayñ vnto þe kyng and made a grete crying & a besekyng vnto hym to helpe hur. So þe 12 kyng had compassion oñ hur & callid' þe wittnes befor hym selfe, & sayd' þat he wold' examyn þaim. So he callid' þat one oside into a privay place and bad hym say his pater noster, þat he mott here it; and so he did'. And þañ he garte spar hym in a chambre and 16 callid' þe toder, & said' vnto hym sadlie in þis *maner* of wyse; "Thi felow hase telled me all þe trewth of þe vynegarth als trew as þe pater noster. And trewlie, & þou discord' fro hym, þou sañt be punysshid' *perfor*, þat all Fraunce sañt witt." So þis mañ was ferd' 20 & trowed' at þis felow had tellid' hym all as it was, and he fell down oñ his kneis befor þe kyng & sayd'; "Lorde, hafe *mercie* oñ me, for we wer hyrid' for a *certayñ* money be þe baillay, & þus we did' & þus," and telde hym *evurilk-dele* as þai had done. And' þe 24 kyng was gretelie grevid' at þis baillay & putt hym oute of his offes, and restorid' þe wedow of hur vyneyard' agayñ. And he garte berie þe baillay all whik for disclanderyng of þis deade mañ.

## DCCLVI.

Timere loco *et* tempore sapientis est.

28

Agellius <sup>2</sup> tellis how, oñ a tyme, when a wurthi philosophur was sayland our a grete watyr *with* many other, & þe wawys wex grete aboute þe shup, þis philosophur wex pale-hewid' for ferde. So onone as all meñ wex stiff, þer was a lichurus riche mañ in þe 32

<sup>1</sup> MS. he.<sup>2</sup> MS. Agellus.



shup, & he scornyd þis philosophur and blamyd hym for he was ferd, notwithstanding he was ferde hym selfe. And þis philosophur ansswerd hym agayn, & said he was not ferd for his lichorus bodie  
 4 nor for his saule, bod for hym selfe, & perfor no mervell if he wexid pale.

## DCCLVII.

*Timeri semper debet iudicium vltimum.*

We rede in ‘*Vitis Patrum*’ how, on a tyme, þer was a monke þat  
 8 axkid his abbott & prayed hym tell hym a wurde at he mot thynke on. And he bad hym go & vmthynk hym alway, “as a thefe duse in presoñ þat evur spirris whar þe iustis is and when þe session sañ be, and evur is in sorow & mornyng for ferd of hangyng; so  
 12 sulde þou & evur-ilk mañ thynk how þou moñ com befor þe grete iugement of Almyghtie God, and þer giff rekynyng of all þi dedis. And if þou thynk all-way on þis maner of wyse, no dowte of þou moñ be savid.”

## DCCLVIII.

16                    *Timent eciam perfecti iudicium.*

We rede in ‘*Vitis Patrum*’ when abbot Agathon was bownd to dye, he lay iij dayes, & his een oppyn, & stirrid nott and his brethur callid nevur so faste on hym. So at þe laste he movid, &  
 20 þai spak vnto hym & said; “Abbay! whar erte þou?” And he ansswerd agayn & sayd; “In þe covent of all men, and I moñ to my iugement.” And þai comfurthid hym & axkid hym wharfor he was ferd, and he ansswerd ageyn & sayd; “With all þe strenth  
 24 at I had I laburd to kepe þe commaundmentis of God, and I am bod a mañ and yit I wate nevur þuff my werkis hafe plesid God or nay, ffor þe iugement of Almyty God is oderwas þan is þe iugement of mañ. And perfor I hafe none oper truste bod at I moñ  
 28 come to my iugement before þe hye seatt of Almyghtie God.”

*Timere debet peccator vbique quia deus vbique videt.*  
*Supra de deo et abbate.*

## DCCLIX.

## Timere debent viri boni purgatorium.

We rede in 'Libro de Dono Timoris' how on a tyme aȝ a certayn meneya of religious men spak samen of purgatorie & was passand ferd þerfor, þer was emangis þaim a lay man, & he sayd; 4  
 "It is a grete mervell of you, sen ye er so gude men & of so grete penans, þat ye hafe so grete drede. Sekurlie and secular men þat duse so mekuþ ift & duse so little penans þerfor knew it, þai wulde fall in a dispayr." And þan ane of þaim tolde hym ane exsample 8  
 of a blynd man, as is tellid befor of þe blynd man. Also we rede of a preste þat was holden a holie man, þat in his lyfe did grete penance. And vnto one þat axkid hym whi he did so, he answerd & said þus; "And all þis town were full of fyre, me had levur be 12  
 þerin vnto þe day of dome þan for to be in purgatorie or in hell a day."

## DCCLX.

## Timere casum in peccatum omnes debent.

We rede in 'Libro de Dono Timoris' how som tyme þer was 16  
 a gude man þat fell to syn, and a noder gude man when he harde tell þeroff had grete sorow þerfor & sayd vnto hym; "Ille heri et ego hodie." Et supra de carne temptacione et in pluribus alijs locis diuersis.

20

Timore mundano debent aliqui amittere res temporales. Supra de contemptu mundi et de diuicijs et infra de vsurario<sup>1</sup>.

Timore humano timetur mors uel pena corporalis. 24  
 Supra de martirio, de morte, de penitencia et hic de timore.

Timore servili faciunt aliqui aliqua de genere bonorum. Supra de contricione.

28

<sup>1</sup> MS. vsura.

Timore speciali timent sancti ne opera sua deo  
placeant. *Supra eodem*, iij.

Titus. *Supra de prelato*, vj, et de fame.

## DCCLXI.

4

## Thome Martiris Cantuariensis.

We rede in his 'Legent' how *per* was in his dioces a preste pat  
daylie sang mes of our Ladie, and he was accusid' vnto þe arch-  
bisshoþ, Saynt Thomas, and he suspend hym as ane ydiott &  
8 a man pat cuthe no gude. So on a tyme when Saynt Thomas  
sulde sew his hayre, & hid it vnderne the his bed to wache ane  
howr pat he mot sew it in, our Ladie apperid' vnto þis preste  
and bad hym go vnto þe archbisshoþ, "pat sho, for whase luff  
12 þou<sup>1</sup> was wunte say þi mes, hase sewid' his hayre pat lyes in  
suche a place," & teld' hym *per* sho lefte itt, "and say pat sho  
byddis hym relese þe suspension þat he hase putt ayenys the."  
And he went & tolde hym, and when he harde it & fand it  
16 was as he sayd', he<sup>2</sup> relesid' his suspension & bad hym say mes  
styff of our Ladie, & bad him<sup>3</sup> kepe it privay ewhils he liffid'  
& discure hym noght.

## DCCLXII.

## Thomam Martirem honorant angeli.

20 We rede in his 'Legend' pat when he was slaynd, & þe covent of  
Cantyrberie began for hym þe mes of Requiem, sodanlie a company  
of aungels was *per*, & with a hy voyce abownd all þe quere þai  
began to syng mes, & said'; "Letabitur iustus in Domino." And  
24 onone as þe monkis hard' paim, þai felowid' and sang as þai did' þe  
mes furth, as þai did', of a martyr.

Thomam orans avis exaudita est. *Supra de ave*, ij.  
Tonitruum. *Supra de tempestate.*

<sup>1</sup> MS. þus.<sup>2</sup> After he, had, erased.<sup>3</sup> MS. his.



Torneamentum vicit miles absens. *Supra de Maria.*  
 Tribulacio. Tribulatos deus multipliciter consolatur.

*Supra de infirmitate, de consolacione et in alijs pluribus locis.*

4

Tristicia nocet homini. *Supra de desperatione, j.*  
*et de accidia, j.*

Turba est fugienda. *Supra de solitudine, j, ij et iij.*

## DCCLXIII.

Vanitas semper est fugienda.

8

We rede ex ‘*Dictis Patrum*’ how som tyme *per* was a monk at Constantynople, & dwelte *per* in þe tyme of Theodoce þe emperour in a litill cell *with-out*e þe cetie. And þe emperour harde tell oñ hyṁ & went vnto hyṁ be his one at speke *with* hyṁ; & when he 12 come vnto hyṁ he knew not at it was þe emperour, & þis monke hastid hyṁ & put water in a vessell, & tuke salte & a morceſſ of brede & servid hyṁ *per-off* & pai ete to-gedur. And þaṁ he sayd; “I am Theodos þe emperour, & of devocioṁ I come 16 hydur. Ye er blissid pat er so sekur & so fre of your necessities in þis werld; & ye hafe a ristfuſſ & a quiett lyffe forby pat I hafe; ffor suthelie I was blissidlie born in my realṁ, and now I liff *perin* & I neuer eatt nor drynk *with-out*eṁ besynes.” And *with* 20 pat he tuke his lefe att hyṁ and went his ways. So when he was gone, the same nyght þis monke compasid in his mynd & said vnto hyṁ selfe; “Not alonlie many of þe peple, bod also many of þe emperour pales, folowyng þe exsample of þe emperour, 24 wiſſ now com for to se me & do me wurshuṁ as þe servand of God. And herof I suppoce þai wiſſ not sease. And I am ferd leste þe fend vndergo me & make me gladlie to ressayfe paim, & at my harte take a comfu[r]th be *per* lovyng & be *per* wurshuṁ, 28 and be þat at I sulde begyn to lose þe vertue of my mekenes.” And when he had þus consydurd in hyṁ selfe, þe same night he went into wyldernes in Egypte, and dwelte *per* aſſ his lyfe-tyme after *with* holie fadurs, oute of syght.

## DCCLXIV.

*Vanitatem sancti per humilitatem fugiunt.*

We rede also in 'Gestis Patrum' how oñ a tyme a iustice of a lande come for to se ane abbott, and when he hard tell  
 4 at he come<sup>1</sup>, he garte clothe hym in sak-clothe and tuke in his hand bread & chese, & sett hym in his cest-dure. And when pe iustis saw hym he dispysid hym and sayd; "Is not pis pe mañ at we hafe hard so mekuff tell off?" & with pat he went his  
 8 way & wolde byde no longer.

*Vana gloria appetitur aliquando ex bonis operibus.*

*Supra de elemosina et de abstinencia.*

*Vanitas punitur in purgatorio.* *Supra de ave, i.*

12 *Vaspasianus.* *Supra de prelato.*

*Vanitati possunt adaptari multa que dicuntur supra de laude, gloria, et memoria.*

## DCCLXV.

*Verbum. Verbo non est semper adherendum.*

16 We rede how som tyme a mañ had ane ass, & he rade hur, & a little soñ that he had folowid hym on fute. And per was men at mett paim, emang pe whilk soñ said; "O, how fond pis alde carle is, pat rydis hym selfe & lattis hys soñ ryñ in  
 20 pe myre," & when pai war passid pai lepid oñ bothe. Than pai mett a noder meneyay, & pai sayd, "Forsuth, pies er bod fulis, for pai wiff sla pis ass." And when pai war passid, he and his son light & lete pe ass go tome. So pai met a noder meneya,  
 24 & pai sayd; "pies meneya er fonde, for pai go bothe oñ per fete, and pat one of paim mot ryde." pañ he sett his soñ oñ & went oñ his fete hym [self]. And pañ pai mett a noder meneya pat sayd; "Loo! Yone fonde alde carle, he gois oñ his fete hym selfe  
 28 & lattys his soñ ryde, pat mott bettyr go pañ he may." And pañ

<sup>1</sup> MS. adds, and, here.

he & his soñ tuke vp þis ass & bare hur. & þaṇ þer mett þaim a noder meneya and þai said: "Lo, pies fulies! How þai bere þis ass þat sulde bere þaim!" Thaṇ he sett down þe ass & sayd vnto his soñ; "Loo! soñ, here may þou se how þat evur we doo, 4 alway meñ wiñ fawte vs & speke of vs. And þerfor it is not gretelie to charge of wurdis-spekyng and a mañ do wele."

## DCCLXVI.

Verba aliquando inducunt ad credendum quod  
non est.

8

Iacobus de Vetriaco tellis how soṁ tyme þer was a pure mañ þat bare vnto þe markett att sell a lambe. So þer was in þe markett a iaper þat saw he was bod ane innocent, & he said vnto his felows; "Doo as I sañ tell you, & we sañ hafe þis lambe from 12 yone felow." And he made þaim stand in dyvers placis in sonder in þe same way, ilkone after oper. And as þis mañ went by þaim þe furst sayd vnto þis mañ; "Mañ, wiñ þou sell þat hunde?" And he ansswerd agayṇ & sayd; "Skorn me nott, for it is no 16 hunde, it is a lambe." So he come vnto þe secundu, & he axkid hym hif he wold sell hym þat hund for a peny. And he was wrothe þer-with, & said; "Ye doo bod skorn me." So he come vnto the thrid, and he said in þe same wise. So þis mañ had 20 grete mervell hereoff & waxed shamefull. And þaṇ he come to þe iiij & þe v, & þai spirrid hym in þe same wyse. So þis felow began to vmbethynk hym what þis sulde mene, at so many meñ sulde spyr hym of þis lambe if it war a dogg, & all acordid in one 24 þat it sulde be a dogg & no lambe. So at þe laste he agreid vnto þer oppynyons & sayd vnto hym selfe; "God knowis þat I trowid it had bene a lambe, bod becauce it is a dogg I wiñ bere it no ferther." And with þat he keste it from hym & said he wulde 28 bere it no langer. And when he had casten it from hym he went his way, and þis iaper & his felows tuke vp þis lambe & ete itt.

Verba ociosa non sunt credenda. Supra de ocio, ij.



Verum semper dicere non semper expedit. *Supra*  
de adulacione, j.

Veritas non est celanda in necessitate. *Supra* de  
4 testimonio.

Veritati possunt adaptari multa que dicuntur  
*supra* de falsitate et mendacio.

## DCCLXVII.

Vestes preciose contempnende sunt a sanctis.

8 We rede in 'Vita Iohannis Elemosinarij' how oñ a tyme per  
was a riche mañ þat saw hym, & he was bothe a bisshopp &  
a patriarke, at he was bod in a pure clothyng & a vile, of xxxvj d'  
price he boght a garment and gaff it vnto þis patriarke. And þis  
12 Iohn, seyng þe devocioñ of þis mañ, take it. Bod all þat nyght he  
lay wakand' & said' vnto hym selfe; "Who sall say þat meke Iohn  
is cled' with a garment of xxxvj d' price, and þe brethur of Cryst er  
sleynd for calde? þou meke Iohn!" he said; "It sall not cover þe  
16 a noder nyght, ffor it is rightwus at þe brethur of our Lord be cled  
perwith mo' þan þou, vnhappy creatur!" And oñ þe morn' he  
sent it into þe towñ for to sell, and he þat gaff hym it boght it, and  
offerd' it vnto hym agayn & prayed' hym were itt. And he take it  
20 & evur sellid' it, & þe price ay þat he take perfor he gaff it vnto  
pure folk. And evur þis mañ boght it agayn & gaff hym itt. So  
at þe laste þis holie mañ thankd' hym & sayde; "We sall se who  
sall defayle, I or þou." And þis mañ was evur ryche enogh  
24 als lang as he barkand' with þis holie mañ, & evur þis holie mañ  
gaf þe price þat he sent hym perfor vnto pure men.

Vestes preciose eleuant hominem in superbiam.  
*Supra* de augurio.

28 Via melior est tenenda. *Supra* de socio, ij.

Victoriam semper debent appetere pugnantes.  
*Supra* de bello, ij.

## DCCLXVIII.

## Vigilare debent in orationibus religiosi.

We rede in þe 'Lyfe of Saynt Arsenius'<sup>1</sup>, þat when he saw þe soñ ryse he wolde turn his bak þerow, & lifte vp handis & his harte vnto hevyñ to Almyghty God, & say his prayers. & so <sup>4</sup> he wolde sytt all day to þe soñ shane on his face agayñ, and þa he wolde turn hym & sitt in his prayers all nyght. And agayns morn, when he wexid werie & his natur wolde ruste, he wolde say vnto slepe; "Com, *servand*, & serif me." And evyñ sittand<sup>8</sup> he walde spar his een & slepe a while, and onone he wolde wake agayñ & go vnto his prayers.

Vigiliam quandoque inducit temptacio demonis per sompni subtraccionem. *Supra* de abstinentia. <sup>12</sup>  
Vindicta. Vindicant se aliqui crudeliter<sup>2</sup>.

## DCCLXIX.

Vindicans se ante mortem celeriter moritur<sup>3</sup>.

We rede in þe 'Storie of Alexander,' how þat when Pausanias had wowndid Philip, þat was Alexander fadur, þat hym burde <sup>16</sup> nedis dye, Alexander gatt þis Pawsanias & broght hym vnto Philip; and he put a swerd in his fadur right hand and helpyd hym with his hand & slew hym. And when he dyed þis Philip sayd; "Now þe end of my lyfe, nor my dead, nor none oþer thyng <sup>20</sup> may hevy me ewhuls I hafe slayñ hym þat hase slayñ me. And, Alexander, I hafe mynd of owr god, how he said vnto pi moder at sho sulde bere þe soñ of vengeance." And with þat he lenyd hym down and swelte. 24

<sup>1</sup> MS. Arseme.<sup>2</sup> The tale from Valerius to follow this heading is missing in the

English MS.

<sup>3</sup> Heading supplied from Harl. MS. with *celeriter* for *celerabilis*.

## DCCLXX.

## Vindicant se aliqui subtiliter.

Petrus Alphonsis<sup>1</sup> tellis how som tyme *per* was a kyng *pat* had a wardrop[er] *pat* was maister-shaper of his clothynge; and he  
 4 had many servandis vnder-nethe hym of þe whilk ane was callid Nediū. And *pai* sewid & war at burd in a mans howse<sup>2</sup> *pat* hight Eunuchus. So on a day *pai* went to dyner, & þis Nediū was not  
*per*, & *pai* ete hony & drank wyne, & had many oper gude metis  
 8 sent vnto *paim* fro þe kyng. And when *pai* war att dyner & ete, þis Eunuchus axkid *paim* whi *pai* abade not Nediū, and *per* maister  
 ansswerd & said at he wulde ete no hony and he war *per*. So at  
 þe laste þis Nediū come & fand *paim* at dyner, & sayd; “Whi  
 12 bade ye noght for me?” And Eunuchus tolde hym how *pat* his  
 maister sayd he wolde eate no hony, & he held his tong & sayd  
 noght. Notwithstandyng he began to vmthynk hym how he mot  
 be vengid. So on a tyme he sayde vnto þis Eunuchus, “Bewar,  
 16 ye & your howshold, of my maister at he do you no harm, for som  
 tyme he wil wax fond & is evyn brayn-wude.” And þis Eunuchus  
 ansswerd hym & said; “And I knew þe how when it happend  
 hym I sulde bynd hym.” And þis Nediū sayd; “When þou seis  
 20 hym luke hedurward & pedurward & opoñ þe erde, & rap abowte  
 hym with his handis and ryse oute of his seate & remow his stule,  
 þañ þou sail vnderstand *pat* he is wude.” So within a while after  
 þis Nediū on a tyme hid his maister sheris, and he myssyd *paim* &  
 24 began to caste þe stra hedurward & pedurward & luke aboute  
 hym & rap on þe burd with his nefe, & ryse & remofe þe stule at  
 he satt on. And when Eunuchus saw þis, he callid faste on his  
 servandis & onone *pai* tuke hym & band hym faste. And evur he  
 28 cryed; “Whi do ye so? What hafe I done?” And evur *pai* band  
 hym strayter, and bete hym to he was nerehand dead. So at þe  
 laste he come vnto hym selfe &<sup>3</sup> *pai* lowsid hym, and he axkid  
*paim* whi *pai* did so. And Eunuchus tolde hym how *pat* Nediū  
 32 sayd at he was wude. And þañ his maister sayd vnto hym;

<sup>1</sup> MS. Alphensis, for Alphonsus.<sup>3</sup> & omitted and added above the<sup>2</sup> Arund. MS. in domo eunuchi regis. line.



“Wheñ saw þou me be wude?” And Nediū ansswerd̃ hȳm agayñ & sayd̃; “þou was wude, maister, wheñ þou said̃ at þou saw me nevur eat honye.” And wheñ þai þat was abowte hȳm harde þis, þai demyd̃ at he had rightwuslie vengid̃ hȳm, & so he satt with 4 his awñ skathe.

Vindicant se aliquando creature <sup>1</sup> irracionales. Supra de bufone.

## DCCLXXI.

Vindicare se nolunt sancti.

8

We rede in þe ‘Legend of Saynt Macharie,’ how oñ a tyme as he cut hys hand̃ with his knyfe, & it bled a grete dele becauce he brak þe knyfe, & wheñ he had done he reprovid̃ hȳm selfe becauce he did̃ wrong <sup>2</sup>, & went nakid̃ into wyldernes & was þer vj monethis. 12 And þañ he come home aļ tobittyñ and skrattyd̃ with thornys and breers.

## DCCLXXII.

Vindicat se deus aliquando ‘per mortuos.

We rede in þe ‘Historie of Saynt Basyñ,’ oñ a tyme wheñ 16 Iulianus Apostata wente to procede agayñ þe Persas, he bostid̃ Basill̃ þat <sup>3</sup> as he come agaynward̃ to Capado[ce] he sulde destroy aļ Cesarie. And oñ þe nyght folowyng, þis Basill̃ saw in þe kurk of our Ladie a multitude of angels, and in myddest of þaim a 20 wommañ standand̃, and said̃ vnto þaim abowte hur; “Caļ vnto me Mercurius þat saļ sla Iulianus Apostata, þat blasfemys bothe me and my Soñ.” And þis Mercurius was a certayñ knyght þat þis same Iulianus had slayñ for þe fayth of Cryste, and was berid̃ 24 in þe same kurk. And onone þis Mercurius was redie in his armur, and sho sent hȳm into þe batell̃. And onone þis Basyñ

<sup>1</sup> ir- omitted and added above the line.

<sup>2</sup> Harl. MS. Dum sanctus Macharius pulicem sepungentem manu occidisset et multum sanguinis ex illo emanasset, reprehendens se ipsum quod propriam

vindicasset iniuriam, &c. Arund. MS. Dum sanctus Macharius calicem, &c.

<sup>3</sup> Latin MSS. quod in reditu Cesariam Capadocie destrueret.

went to þer he was gravyñ & opyñd his grafe, & he fand' nowder  
 his bodie nor his armur þat was berid' with hym, & þañ he axkid'  
 þe keper of þe kurk who bare away þis armur, and he sware  
 4 grete athis at it was þer þat same nyght. So þis Basilius went  
 thens tyll on þe moriñ, and þañ he come agayñ & fand bothe his  
 bodie and his armur, and his spere bludye to þe myddyste. And  
 þañ þer come ane & sayd'; "Wheñ Iulianus Apostata was arayed'  
 8 in þe bateñ, þer come ane vnkownyñ knyght armyd' & a spere in  
 his hand, apoiñ a hors, and he smate þe hors with þe spurris and  
 with a bolde spyritt he rade at þis Iulyañ, & manlelie with his  
 spere he smate hym thugh; and wheñ he had done, sodanlie  
 12 he vanyssid' away." And as we rede in 'Historia Tripartita,' þis  
 Iuliañ, wheñ he was hurte, he fylld' his hand with his awñ blude,  
 and keste it into þe ayre & sayd'; "Vicisti, Galilee, vicisti!"  
 And in þis wrichid' voyce he swelte, and all his childur leste hym  
 16 þer vnberid'; & þe Persis come & flew hym and of his skyñ þai  
 made a fute-skyñ<sup>1</sup> to þe kyng of Persis<sup>2</sup>.

Vindicat *eciam* deus bonos in hac vita. *Supra de*  
*obediencia, vij.*

20 Vir. Viro ultro<sup>3</sup> se ingerit mulier. *Supra de*  
*temptacione, v<sup>4</sup>.*

Virum suum decipit vxor. *Supra de muliere, ix.*

# DCCLXXIII.

Virginitas *eciam* cum detrimento corporis aliquando  
 24 *seruatur.*

Saynt Ieronm tellis how at a ffeste xxx<sup>ti</sup> archars come & slew  
 a mañ þat hight Phidones, & wheñ þai had done, þai garte bryng  
 his doghters þat war maydens aforñ þaim at þai mot nakyn þaim,  
 28 & defowle þaim þer on þe payment whar þer fadur was slone.

<sup>1</sup> Harl. MS. subtercintorium?

<sup>2</sup> MS. Kyng of Pars. Lat. MSS.  
 regi Persarum.

<sup>3</sup> So Lat. MSS. English MS. has,

multus.

<sup>4</sup> The MS. gives a wrong reference,  
 here corrected by the Lat. MSS.

And þai fenyd þaim sorowfull, & band þaim samen & fell all samen  
into a pytt & drownyd þaim, becauce with þer dead at þai mot  
kepe þer virginite.

## DCCLXXIV.

Virginitatem in filia amissam pater aliquando 4  
crudeliter punit.

Valerius tellis how Virgilius slew his awn doghter in þe markett,  
to þe entent þat hym had lere be callid þe slaer of a virgyn þan  
þe fadur of a strompett. 8

## DCCLXXV.

Virgines iuuat deus virginitatem suam custodire.

Saynt Ieronm tellis how on a tyme when a virgyn wolde not  
sacryfice þe ydolfis as þe paynom commauns did hur, þai led hur  
vnto þe bordeff-howse, and þer come thedur a yong man to hafe 12  
defowlid hur. And sodanlie þer come a lyon rynnand þurgh  
þe cetie vnto þe bordeff, & take þis yong man & held hym and  
lukid on þe virgyn & did hym no skathe, bod lukid what sho  
wolde command hym to do. And he prayed þe virgyn to command 16  
þe lion to lat hym goo, and sho did gude for iif and commawndid  
þe lyon to lat hym go. And þus he was delyverd, and þai þat  
saw had grete mervayle þeroff. And þe lyon went<sup>2</sup> his ways  
& þai lete hur go. 20

Virtus animi *eciam* in mulieribus inuenitur. *Supra*  
de muliere, iij *et* xv.

Virtus viri. *Supra* de muliere<sup>1</sup>, ij.

Virtuti possunt adaptari multa superposita in diuersis 24  
locis.

Visio sive visus. Videt deus omnia *et* ubique. *Supra*  
de deo *et* abbate, iij<sup>2</sup>.

<sup>1</sup> So Harl. MS. Eng. MS. de viro.

<sup>2</sup> MS. ij.



DCCLXXVI.

Videre mulieres vel malos viros non multum expedit.

Valerius tellis how Democritus put oute his awn̄ eeñ at he sulde  
4 not se gude to be iñ, and Tertulianus<sup>1</sup> tellis pat he made hym̄  
selfe blynd; for he mot not se wommen̄ withowteñ concupiscens.

Visus est cohibendus. *Supra* de oculo, j, et de  
aspectu.

DCCLXXVII.

8 Videre malos non est dilectabile.

We rede in 'Cronicles' how oñ a tyme as Iulianus Apostata  
made his sacrafice at Co[n]stantynople vnto þe ymage of Fortun̄, his  
modir, the bisshoþ of Calcidony, þat was blynd for age, come vnto  
12 hym̄ & callid̄ hym̄ wrichid̄ Apostata. And he ansswerd̄ hym̄  
agayn̄, & sayd̄; "Thi Galile may not luff þe." And he ansswe[r]d̄  
agayn̄ & said̄; "Therefor God tuke from̄ me my syght at I sulde  
not se the at is withowteñ petie." And Iulianus ansswerd̄ hym̄  
16 nothyng agayn̄, bod went his ways home als faste as he myght.

Visiones multas ostendit deus diuersis personis.  
*Supra* in pluribus locis.

DCCLXXVIII.

Visitacio personarum religiosarum aliquando profuit.

20 Iacobus de Vetriaco tellis how oñ a tyme þe chawntur of  
Camatensis<sup>2</sup> as he was in travell̄, went oute of his way to visett dame  
Marie of Ogniez<sup>3</sup>. And ane of his felows said̄ vnto hym̄; "For  
God, what seke ye þer? Wilt̄ ye go kepp butterfleis as barnys  
24 duse?" And he feynyð & went oñ. And as þai walkid̄ to-gedur

<sup>1</sup> MS. Terculianus.

<sup>2</sup> Arund. MS. Cameracensis = *Cambray*.

<sup>3</sup> MS. Ognnez.

his felow waxid<sup>r</sup> werie in taryng for hym, and went vnto hym & commawndid<sup>r</sup> hym to haste hym. And when he beheld<sup>r</sup> pis holie maydyn, sodanlie he was changid<sup>r</sup> in his witt, and fell vnto suche a wepyng pat a grete while he mot not abstene hym nor go furth 4 of hur presens. And pan þe chawntur purseuyd<sup>r</sup> þis & was meri, & sayd<sup>r</sup>; “Go we! Whar-to sulde we stand here at kepp buttyr-fleis?” And he after grete sobbyng & teris vnnethis mot be had away, and sayd<sup>r</sup>; “I pray þe forgyff me, for I wate nevr what I 8 sayde. Bod now in þis holie womman I hafe purseuyd<sup>r</sup> be experyens þe vertue of God Almyghtie.”

## DCCLXXIX.

Visitacionem corporalem amicorum non multum  
sancti approbant.

12

We rede of þe abbott Pastor, pat many yere dwelte in wyldernes with his brether, & he wolde neuer se his moder. So on a tyme sho come into þe kurk, & wolde hafe sene hym & spokyn with hym; and he was war on hur he gatt hym into his celf & clappyd 16 to þe dure faste. And sho come & stude att þe dure & wepud<sup>r</sup>, & cryed vpon hym & prayed hym comfurth & speke with hur, & sayd<sup>r</sup> sho wald<sup>r</sup> fayn se hym. And he went vnto þe dure & sayd<sup>r</sup> vnto hur; “Whar-to standis þou cryand<sup>r</sup> þer, þou olde wyfe?” 20 And when sho harde hym speke, sho cryed faster pan sho did befor, & sayd<sup>r</sup>; “Son, I wold<sup>r</sup> se you, whi wilt ye not lat me se you? Am I not your moder pat gaff you at suke of my breste? And now I am olde & white-harid<sup>r</sup>.” And he ansswerd<sup>r</sup> agayn 24 & sayd<sup>r</sup>; “In þis werld<sup>r</sup> þou may not se vs, bod þou sall se vs in a noder werld<sup>r</sup>.” And sho said<sup>r</sup> agayn; “Son, & I se you here, I sall also se you þer.” And pan he sayd<sup>r</sup>; “Bod if þou lyff in gude lyfe as we do here, þou may happen<sup>r</sup> not see vs þer.” And when he 28 had<sup>r</sup> so sayd<sup>r</sup> sho went hur way, & was merie and sayd<sup>r</sup>; “And I may se you þer, I rak neuer if I se you nevr here.”

Visitat deus per tribulaciones. *Supra de infirmitate,*  
iij, et in pluribus locis.

32

Visitat deus per consolaciones. *Supra* de consolatione *et* in pluribus locis.

Visitatores conuentuum aliquando false informantur.

4 *Supra* de inuidia.

Vnccio extrema non debet pretermitti ante mortem.

*Supra* de furto.

#### DCCLXXX.

Voluntas propria deserenda est a religiosis.

8 We rede in 'Dictis Patrum' how oñ a tyme ane olde monke sayd; "Thañ I do my selfe mekuñ tribulaciõ, when I doo myne awñ wyñ."

#### DCCLXXXI.

Voluntas pro facto reputatur quando non adest  
12 facultas.

Cesarius tellis how som tyme *per* was a monke of Saynt Barnardis, and he leste his habett & went into *pe* werld; and *per* he become a preste of a kurk; & he had a lemman dwelland *with* hym, & he  
16 gatt hur childer bothe sonnys & doghters. So lang tyme after Saynt Barnard happid to be hostid in pis apostata howse, and he knew Saynt Barnard, bod he knew not hym. And in *pe* mornying when Saynt Barnard was bownd to ga, he mot not speke  
20 *with* hym for he was gane vnto *pe* kurk, and he sayd vnto ane of his sonnys; "Go & bere my message vnto *pi* fadur, & say I thank hym his gude herberie." And pis childe was dombe born & spak neuer wurde. And he ran vnto his fadur & tolde hym all how *pe*  
24 abbott sent hym wurd. And when he hard his childe speke, for ioy he wepud, and he garte hym say his message ouer onys or twyce. And he axkid hym what *pe* abbot did vnto hym, & he said he dyd no thyng vnto hym, bod at he spak vnto hym and bod  
28 hym go say pies wurdies vnto his fadur. So pis preste was compuncte *with* so evydent a meracle, and hastelie he come vnto pis holie man. And *with* grete wepyng he fell to hys flete & sayd; "A! holie fadur! Som tyme I was suche a monk of yours, and



I beseke your fadurhede to licent me to com̄ hame agayn̄ vnto myne abbay *with* you.” And he ansswerd̄ hyṁ agayn̄ & sayd̄; “Byde me here, and̄ I sañ com̄ agayn̄ by þe & take þe home *with* me.” And he ansswerd̄ agayn̄ & said̄; “Sur, I am̄ aferd̄ in þe 4 menewhile þat I sañ dye.” And he ansswerd̄ hyṁ agayn̄ & sayd̄; “And þou dye in suche a contricion̄ & a purpas, doute not þou sañ be a monke befor̄ Afmyghti God̄.” And *with* þat he went his ways. & when̄ he come agayn̄ he fand̄ hyṁ new dead̄ & berid̄, 8 and when̄ he hard̄ tell̄ perof he garte oppyn̄ his grafe. And þai þat wer aboute axkid̄ hyṁ what he wold̄ doo, & he said̄ he wuld̄ se how he lay in his grafe, a clerk or a monk; & þai said̄ at þai berid̄ hyṁ in clerkis clothis. And when̄ þe erd̄ was takyn̄ of 12 hyṁ, þai fand̄ hyṁ not cled̄ as a clerk, bod rather a monke, & in a monkis abbett. And þus he was magnyfied̄ of all̄ men̄, becauce his gude will̄ tornyd̄ hyṁ as to your gude dede<sup>1</sup>.

## DCCLXXXII.

*Votum vouent aliqui ratione alicuius periculi, et 16  
liberati a periculo soluere non curant.*

We rede in ‘*Libro de Dono Timoris*’ how som tyme þer was a mañ þat had bothe a cow and a calfe vnto þe mownte of Saynte Michael̄, betwix þe bowndis of Bretayn̄ and Normondie, at he 20 mot esskape þe flowyng of þe see þat vṁwhile occupied̄ þat way. And þe flude come oñ hyṁ and he cried̄ of Saynt Michael̄ & sayd̄; “O þou blissid̄ Michael̄, delyver me & I sañ gyff þe þis calve.” And when̄ he was delyverid̄ he sayd̄; “Saynt Micheñ was bod 24 a fule þat trowed̄ at I wolde hafe gyffyn̄ hyṁ my calfe.” So afterward̄ hyṁ happend̄ to be taken̄ *with* þe same flude. And þañ he cryed̄ of Saynt Michael̄ & prayed̄ hyṁ delyver hyṁ & he sulde gyff hyṁ bothe þe cow & þe calfe. So he was delyverd̄ 28 & sayd̄ as he did̄ befor̄. So þe iij tyme he went thedur at feche home þis cow & þis calfe, & sodanlie as he come hamwerd̄, þe se-flude vmlappid̄ bothe hyṁ & þe cow & þe calfe, & downyd̄ þaim all̄ thre, and þat onone.

32

<sup>1</sup> Arund. MS. *et magnificatus est ab omnibus deus, qui voluntatem pro facto reputat.*

## DCCLXXXIII.

Votum de ingressu religionis *eciam* ab infirmitate corporali sanat.

Cesarius tellis how som tyme *per* was a knyght þat hight  
 4 Lodowycus, & he ffeß seke bowñ to dye, & with lefe of his wyfe he  
 made a vow þat he sulde be a monk of Ceustus ordur & he mott  
 covir of his seknes. And þat done, onone *withouten* swete or  
 blude or hostyng, or any oþer þing, at all meñ *marveld* off, agayns  
 8 þe kynd of his infirmyte he becañ to covir & was hale furthwith.

## DCCLXXXIV.

Vouere *et non* reddere dampnabile est.

Petrus Damianus tellis how som tyme *per* was a riche hard  
 mañ, and on a tyme he made a vow þat and he lifid x yere langer  
 12 he sulde make hym a religious mañ in þe monasterie of Saynt  
 Vincent. So when þe tearm was fulfillid þe abbott axkid hym,  
 & he begañ to feyn & wolde nott. And in þe menewhile he fess in  
 sekenes and he delte mekuff to pure folk & was shrevyn, and  
 16 semyd as he wer wele disposid, so he dyed. So on þe nexte night  
 after þe abbott þog[ht] þat he saw <sup>1</sup> in a grete playñ medow ane  
 emperour with all his companye, and hym thought he saw certayn  
 kepers com lede þis mañ a grete pace. And þis abbo[t] cryed on  
 20 hym & bad; "Abyde, bruther, & speke with me! Bruther," he  
 sayd; "What ayliß þe? Wheþer erte þou in payñ or in ioy?"  
 And he with a hevie chere ansswer[d] hym & said; "Whar-to  
 axkis þou me of ioy, þat is turment with so many paynes?" And  
 24 þañ he axkid hym what Saynt Vincent did vnto hym, and he  
 ansswerd agayñ & sayd; "He made me long to trayste in hym,  
 bod now I am werie and hase loste my hope, and as I promytt hym  
 & kepid it not, now I am servid on þe same wyse."

<sup>1</sup> MS. *either, say, corrected to saw, or vice versa.*

## DCCLXXXV.

## Vsurarij pena aliquando visibilter demonstratur.

Cesarius tellis how som tyme in þe cete of Metence *per* was ane vsurer þat died, & he was passand covatus. And when he drew nere his dead, he prayed his wife to lay a bag full of syluer 4 by hym when he was dead in his grafe; and so sho did. So afterward þaim happend oppen<sup>1</sup> þat same grafe agayn, & þai fand þerin ij tadis, ane in þe bag mouthe and a noder on his brest; & þat one of þaim drew oute penys of þe bag with his mouthe & þe 8 toder tuke þaim at hym & putt þaim into his harte, right as he had sayd; "With mony we sall fyll þine vnsaciable harte." And when þai saw þis, þai wer so ferd at þai fled away & fillid þe grafe agayn.

12

## DCCLXXXVI.

## Vsurarijs aliquando apparent demones in morte.

Cesarius tellis how som tyme *per* was ane vsurar at was bownd to [dye]<sup>2</sup>, and hym thoght at he saw all þe felde full of crawis & crakis. And he began for to cry faste & sayd; "Allas! 16 alas! Se, now þai com vnto me, ffor now þai er at þe dure. And now þai er in þe howse, and now þai [*er*] on my breste, and now þai draw my saule oute of my bodie." And in þis crying he dyed. And þe same nyght, at many folke bothe hard & saw, þai<sup>3</sup> lifte his 20 bodie vp into þe howse-rufe, & lete it fall ofsithis & breke all to gobettis; and all þe lyght in þe howse was putt oute, and men & women fled. & on þe morn þai fand his bodie *per* all to-reven & rente, and þai tuke it & beryd itt in þe felde emang bestis. 24

Vsurarij depositum non est seruandum. *Supra de deposito, j.*<sup>1</sup> MS. oppend.<sup>2</sup> Latin MSS. *vsuraria moritura*.<sup>3</sup> Latin MSS. *demonēs . . . cor tollentes usque ad tectum, &c.*



## DCCLXXXVII.

Vsurarius debet prius restituere *et* postea  
elemosinas facere.

Cesarius tellis how som tyme at Pariss̄ per was a grete vsurar,  
4 so he fell vnto compunccion and he come & askid counsell at ane  
pat hight Maurice, pat was bisshop per, how he mot be savyd.  
And pis bisshop had a kurk of ouȝ Ladie in byggyng, and he  
cownceld hym to giff his money holie pervnto. And he suspecte  
8 hym somewhat in his cowncell-gyffing, and went vnto Maister  
Petur at was chawntur per, and he bad hym go gar cry oppynlie  
pat he was redie to restore vnto all men pat at he had had  
wronguslie of paim; and so it was done. And pis done he come  
12 agayn vnto pe chawntur, and tuke witnes at his consciens & said  
pat he had restorid agayn all pat he had wronguslie gettyd vnto  
all pat come vnto hym, & pis he had somewhat lefte. And pañ  
he said hym burde do almos-dede, & after pat go in his sarke  
16 & his breke purgh pe cetie nakid, and so he did. And ane folowyd  
hym with a wande, cryand, "Behold, pis is pat man pat princes  
wurshuppid for his money!" And purgh pis penance-doyng he  
his sawle was savid.

## DCCLXXXVIII.

20 Vsurariorum elemosine non placent deo.

Cesarius tellis how som tyme in Colayn per was ane vsurarie,  
and he fell vnto compunccion & shrafe hym vnto a preste. And  
he sayd he wolde gyff all his gudis for Goddis sake, and pañ  
24 pe preste bad hym cut shyvis of bread & fyll a kyste perwith and  
lokk it. And so he did. And on pe toder day, when he sulde  
com & se it & opynd pe kyste, he fand per als many tadis as  
he put in shyvis of bread. And when he tolde pe preste perof, he  
28 sayd; "Loo, now, how pine almos at pou makis of pine vsurie  
pleis vnto God!" And he was ferd & axkid what he sulde  
do. And he said, "And pou will be savid, lyg all pis nyght nakyd"

emang yone vermyñ." Lo! how grete contricioñ he had! For puff aß he did it with a grete vgsomnes, he layd hym nakid emang þis vermyñ. And þe preste lokkid þe kyste and went his ways, and oñ þe toder day when he oppyd itt, he fand nothyng þer bod 4 þis mans banys. And he tuke þaim & berid þaim in a porche of Saynt Geryoñ. And as it is sayd, þai er of so grete vertue þat vnto þis day no tade may abyde whykk within þe bowndis of þat kurk. 8

Vsurarij condentis testamentum omnia debent reportari in manus executorum, et inde debent fieri restitutiones. Supra de testamento.

## DCCLXXXIX.

Vsurarius et si a peccato non abstinet, saltem debet 12 habere<sup>1</sup> intencionem restituendi.

Iacobus de Vetriaco tellis how soñ tyme þer was a riche mañ, and þuf aß he had mekuß gude, nevur-þe-les to gett more gude he lete his money to hyre. Bod þe increce þerof he durste nott turñ 16 into his awñ vse, bod layd it oparte at he mott restore it agayñ at his deað-day, and so he did.

## DCCXC.

Vsurarij eciam post mortem ab vsuris non cessant.

Iacobus de Vetriaco tellis how som tyme þer was ane vsurar 20 & he wolde nothyng restore when he dyed, bod, for honor of þe werld, he garte deale large almos, and he bewytt in his testament a grete sowñ of money and þat he chargid his sons & his frendis at it sulde be lent in vsurie iij yere after his decese, and at 24 þai sulde gyff for his sawle aß þat multiplied þerof.

## DCCXCI.

Vsurarius inuite moritur.

Iacobus de Vetriaco tellis how soñ tyme þer was ane vsurar þat lay in passions of deað, and he begañ to be passyng [hevie] & sorow- 28

<sup>1</sup> MS. habet.

fuß, & prayed his sawle t[o] abyde in þe body & he sulde purvay  
 perfoþ, and he promytt it gold & syluer & all þe delytis of þis werld,  
 & els he wold not gyff per-foþ þe valour of a sh[red] clowte<sup>1</sup>. So  
 4 at þe laste he saw his sawle wolde not abyde in his bodie bod at  
 hym burde nedelyngis dye, he wex passand wroth & sayd vnto his  
 saule; "þou sawle! I sulde hafe ordand þe a gude herbarie, bod  
 señ þou erte so sond at þou wilt not abyde, I betече þe vnto all þe  
 8 devuls in heñ." And þus he dyed and was berid in heñ.

## DCCXCII.

## Vsurarij nomen est confusibile.

Iacobus de Vetriaco tellis how som tyme per was [a] prechur þat  
 in his sermond told of þe myschevus crafte of vsurie, and when he  
 12 had done his sermond, he bad at all meñ suld rise to his absolucioñ  
 in ordur as he callid þaim be per offes. And furste he bad smythis  
 ryse, and so þai did & he asoyled [þaim], and þai went per ways.  
 Than he bad ryse baxsters, and so dyd þai, and þus he callid  
 16 vp ilk crafte after other. & at þe laste he bad ryse vsuraris, and  
 þuff all per was ma in þe kurk þañ per was of any oper crafte, yit  
 per wolde none ryse, bod for shame þai hid þaim. And oper folke  
 lughe & skornyd þaim, & all pies vsuraries rase and went oute  
 20 confusid.

## DCCXCIII.

## Vsurarij a bonis non debent sepeliri.

Iacobus de Vetriaco tellis, when neghburs wolde hafe listid vp  
 þe bodie of ane vsurar þat was dead, & boiñ hym vnto his grafe,  
 24 þai mot not mufe it be no maner of wyse. And þai had grete mer-  
 velt peroff. So emang þaim per was one olde wyse mañ, & he sayd;  
 "Surs, ye know wele at þe custom in þis cetie is þis, þat when  
 any maner of mañ dyes, þase meñ þat er of þe same crafte er  
 28 wunte to bere hym vnto his grafe, as prestis duse prestis, & so of  
 oper." So privalie þai callid iiij at þai knew wele was vsurars,  
 and onone þai listid hym vp & had hym away, for þe devult

<sup>1</sup> Harl. MS. non vnam pictam.



wolde not lett his *servandis* to bere away his *servant* whã he lett  
gude me[n] to do itt.

Vsurarij sepultura est sub patibulo. *Supra de*  
*sepultura.* 4

Vsurarij aliquando moriuntur dum sunt in maiori  
festo *et* securitate. *Supra de demone*, x<sup>1</sup>, *et*  
alijs locis diuersis.

Vsurarius restituens saluatur. *Supra de testamento.* 8

DCCXCIV.

Vsurarij restituere amittunt aliquando timore  
paupertatis.

We rede in ‘*Libro de Dono Timoris*’ how som tyme a *preste*  
movið ane vsurar when he was seke to dispose hym for þe heale of 12  
his sawle, and he tolde hym at iij þinges was necessarie vnto hym,  
pat is to say, fullie to be shrevyn, & to sorow for his synnys, and  
to make restitucion at his power. And he grantið *with* gude wyll  
to do þe ij furste, bod he sayð; “How sulde I do þe thrid, for 16  
þã sulde I lefe nothyng to me nor my chylder.” And þe *preste*  
sayde bod if he did þus, he mot not be saveð. And he axkið  
if wise mẽ & scriptur sayde so, and he said ya, for suthē. And  
he ansswerd agayn & sayð; “I will nevur prufe whethur þai said 20  
suthē or nay, for I will make no restitucion.” And þus he dyed,  
more dredand pouertie in þis warlde þã evurlastand payn in  
þe toder world.

Vulpes oracioni obedit. *Supra de oracione*, ij. 24

DCCXCV.

Vxor sine licencia viri sui exennia dare non debet.

We rede in þe ‘*Legend of Saynt Edmund, Bisshoþ of Cantur-  
berie*,’ how þer was a wyfe pat luffið hym wele and wolde he hað

<sup>1</sup> *A wrong reference apparently.*

had at do *with* hur, & oft sythis sho broght hym *presentis* to make hym lightlier to enclyne to hur entent. So he knew wele enogh hur entent, and axkid hur if sho broght hym pies *presentis* be  
 4 consent of hur husband or nay. And sho sayd, nay, hur husband sulde nott wit what sho did vnto hym, nor yit what he did vnto hur. And he ansswerd agayn & sayd; "I will not take pi giftis *with-oute* consent of pi husband." And þus þe womman *with*  
 8 grete shame bare hur *presentis* agayn, and he was clere and fullie rid oñ hur.

Vxor de facili non debet haberi suspecta a viro suo.  
*Supra de suspicione.*

DCCXCVI.

12 Vxor modica occasione est zelotipa.

Saynt Ierom tellis of ane þat hight Gorgias, & þuf aß at he war chastie, neuer-þe-les he had a fayr maydyn, and here-for his wyfe was passand hevy & sad. So his neghburs in þe contrey, ij of  
 16 þaim, felt wrath, and þis Gorgias sent þaim a fayr buke þat he had compylid of concorde, & sayd; "He commaundis you to concordans þat kepis [*not*] iij at concord in a howse, þat is to say, him selfe, his wyfe, and his maydyn<sup>1</sup>." So his wyfe had a grete envye  
 20 at his mayden fayrenes, & here-for sho wold not sease, þuf aß hur husband war not wurthie, daylie for to chyde hym, becauce sho mystryste hym, for þe mayden was fayrer þan sho.

Vxor rixosa pacienter debet tolerari<sup>2</sup>. *Supra de*  
 24 *paciencia.*

DCCXCVII.

Vxor a viro debet corripī si ornet se racione  
 alterius viri.

Valerius tellis how a noble man of Rome þat was suspecte<sup>3</sup> of  
 28 his wyfe, and here-for he sayd he wolde lese hur, ffor þe law,

<sup>1</sup> Harl. MS. "Iste vobis precepit de concordia, qui se, uxorem, ancillam, tres in vna domo, concordare non potuit."

<sup>2</sup> MS. tollerari.

<sup>3</sup> Harl. MS. Romanus suspicius uxorem suam dimisit.

he sayd, was so þat a wommañ sulde not make hur fressh & gay with hur husband gude, to gyff hym þat seis hur occasiō to make hur husband cukwolde. & here-for he wolde not lat hur be gay[ie] cled, to þe entent at sho sulde not be suspecte nor broght in blame. 4

Vxor casta multum est amabilis. *Supra de castitate.*

## DCCXCVIII.

Vxorem non expedit ducere.

Ieronimus<sup>1</sup> tellis in 'Libro de Nupcijs' of ane Aureolus Theophrasti, & in þis buke he axkis if a wise mañ sulde wed a wyfe, 8 and he says þuf sho war nevir so fayre, nor so wele taght, nor had nevir so honest fadur nor moder, yit nevir-þe-les, he says, a wyse mañ sulde not wed hur, for þis Aurelious sais it is not possible to a mañ to please bothe his wife & his childer; ffor wommen, he 12 says, burd hafe gold & syluer & gay clothyng, & a servand and mayny oper thyngis, & yit all þe nyght sho wiñ lyg chaterrand & say<sup>2</sup> þat þer<sup>3</sup> is oder þat hase bettur curchus & er fressher arayed þañ sho is, and if sho be wele arayed hur lykis . . . to com 16 emang no pepull and sho wiñ say, "Lo! I am þe baddeste in all þis town!" Also sho wiñ say vnto hur husbond; "Whi beheld þou þi neghbur wyfe, & whi spak þou with þi neghbur maydeñ?" And whē he commys fro þe markett sho wiñ say; "What hase 20 þou boght? I may not hafe a frend nor a fellow for þe, nor luf of a noder mañ bod if I be suspecte." And þerfor þer sulde no mañ make chesyng of his wyfe long befor, bod take such one as hym happend, whedur sho be fayre or fowle, or prowde or angry, & 24 þerfor þai sulde not be provid' or þai war wed. A hors or ane ass, ane ox or a cow or a servand, all þies sulde be provid' or þai wer boght or hyrid, bod a wommañ sulde not a mañ se or he wed hur, þat he war not displesid after þai war wed. And if þou giff hur 28

<sup>1</sup> Harl. MS. Ieronimus. Fertur Auriolus Theofrasti 'Libro de Nupcijs.'

<sup>2</sup> Arund. MS. "Illa ornatior procedit in publicum et honoratur ab

omnibus, ego autem in conuentu feminarum despicior." Aitque; "Cur aspiciebas vicinam?" &c.

<sup>3</sup> þer omitted and added above the line.



all þi gude to kepe, yit sho wyll trow at þou kepis som þi selfe,  
 and þus sho will suspecte þe & hafe þe in hatered, & happellie  
 afterward poyson the. And if þou bryng men of craft in-to þi  
 4 hows, as taillours or oper, it is perell for hur vncleennes. So [if]  
 þou forbyd hur it will cauce hur do truspas. Therefor what  
 profettis a diligente kepyng of a wyfe when ane vncaste wyfe  
 may not be kepyd, ffor þe keper of chastite is nede<sup>1</sup>, and þat sho  
 8 þat is not lustie to syn, sho may be callid chastie. And if sho be  
 fayr, oper men will luf hur, and if sho be fowle sho will be prowde,  
 at cauce men make mekulst on hur, and it is full hard to kepe þat  
 wele þat many men luffis, and it is full hevy to hafe þat no man  
 12 wyll cheris nor hafe in welde. Nevur-þe-les a fowle wyfe may  
 bettir be kepyd þan a fayr wyfe may, for þer is no thyng bod som  
 peple will giff þer vew and þer fantasye þer-vnto.

Vxoris malicia quam in virum cogitat quandoque in  
 16 caput suum redundat<sup>2</sup>. *Supra de muliere,*  
 xij<sup>3</sup>.

Vxor infidelis est viro morienti. *Supra de muliere,*  
 vj.

20 Vxor quandoque est occasio dampnationis viro.  
*Supra de heretico.*

Vxor fidelis est viro morienti. *Supra de missa, ij.*

Vxor bona prodest viro. *Supra de abbate.*

24 Vxor adultera. *Supra de adulterio.*

# DCCXCIX.

Christianus. Christiani mali magis puniuntur  
 in inferno quam infideles.

We rede in þe 'Life of Saynt Macharie' how on a day he fand  
 28 a dead man head, & he spak þerto & askid whose hede it was, & it  
 ansswerd agayn & sayd it was þe head of a paynom. And he

<sup>1</sup> Infida enim custos castitatis est  
 necessitas.

<sup>2</sup> MS. *quandoque* vi capit.

<sup>3</sup> MS. xi.

askid' whar þe saule þer-of was, & it sayd' in heff; & he axkid' how depe, and it said, als depe as fro hevyn to erde. And he axkid' if þer was any dipper það it, and it sayd' ya, all fals crysten men, þai er depeste in heff. 4

*Christus. Christi ymago. Supra de ymagine.*

DCCC.

*Ymago Christi miracula facit.*

Eusebius tellis of þe womman þat was callid' Emorissa, þat was clensyd' of hur sekenes be þe tuching of owr Lordis hem, sho 8 garte make ane ymage after Cryste with clothyng & His hem as sho saw Hym, & oft sithis sho wurshippid' it, & sho sett it in hur garte, & all þe herbys grew þer<sup>1</sup> vnder-nethe þat befor was of no vertue, when þai grew vp & tuchyd' þe hem þeroff þai war of 12 suche vertue at þai heli[d] many folke þat war seke. And as Ierom tellis, Iulianus had it away & sett þer[in] hys awn ymage, and belyfe a blaste of levenyng come & smate it down & burn[yd it]. 16

*Ymago crucifixi sanguinem emisit. Supra de crucifixo.*

*Ymago beate virginis infectionem<sup>2</sup> mitigavit. Supra de Maria, x.* 20

*Ymago beate virginis anulum a puero suscepit. Supra de puero.*

DCCCL.

*Ypocrisis. Ypocrita a demone deuoratur.*

Saynt Gregorie tellis how som tyme þer was a monke of grete 24 estimacion in his gude thewis, & passand' wele nurturd' in all his oder gude werkis; as it provid' at end, he was not so

<sup>1</sup> MS. vpon, *erased*.

<sup>2</sup> MS. *temptacionem*.

inward, for he was operwas þaṁ he apperid. So hyṁ happynd  
 a hevynes of his bodie & fell seke, and he garte gadder to-gedur  
 all his bredur vnto hyṁ, and þai trowyng þat, & he dyed, at  
 4 þai sulde hafe somṁ grete thyng of hyṁ, or els somṁ thyng þat was  
 delectable for to here it of hyṁ. And when þai come aforṁ hyṁ,  
 þuf all he war gretelie turment & whakand, [yit] he was compellid  
 to vttyr. And þaṁ he sayd vnto þaim; "Brethir, when ye  
 8 trow[yd] at I fastid with you I had meate privalie & eete, and  
 perfoṛ I aṁ now giffen vnt[o a] dragon to devowṛ, ffor with  
 his tayle he hase vmlappid my kneis, & he hase [put] his head in  
 my mouthe & suppyd vp my sawle. & with þat he stude vppṁ on  
 12 his fete and onone he was dead.

Zelus. Zelotipus est vir frequenter de vxore. *Supra*  
 de suspicione.

Zelotipa est mulier de marito habita modica oc-  
 16 casione. *Supra* de vxore, ij.

### Explicit.

Finis adest mete, nunc explicit, ergo valet.  
 Pro mercede tali, nunquam tantum calamavi,  
 20 Sed retributum, fore largum, iam puto tutum.  
 • Preco Dei narrat, quod quarcus<sup>1</sup> ego vocor errat.

<sup>1</sup> For quartus?





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